

A
BVCKLER
AGAINST
ADVERSITIE:
OR
A TREATISE OF
CONSTANCIE.

Written in French by the Right Honourable the Lord DV VAIK, Keeper of the great Seale of FRANCE.

And now done into English by

ANDREVV COVRT.



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1622.

diversely well written, and well translated.

J.D

OKLER



TO THE READER.



Ourteous Reader, I haue long beene in Quest for some worthy peece to present vnto your view: at last by good Fortune, I haue lighted vpon one, cut by the curious hand of France; which in its proper colours deserues all commendations. If my vnproper colours haue any wayes discountenanced it, I hope you will not blame the peece, though you haue colour for it. I am confident, those who are iudicious, well know how hard and difficult a thing it is for a Stranger to attaine vnto the perfection of the English tongue; and what labour hee must bestow to seeke and sift, begge and borrow proper words and phrases to expresse himselfe. Therefore for such errours as I haue committed, I presume they will grant mee their pardons, and take neuerthelesse this little Essay of mine in good part. which if I can obtaine, I will reprue many an houre from my other occasions to doe them service in this kinde.

A. C.

Errata.

PAge 5. line 31. *reade* this age. p. 9. l. 26. *r.* you shall be bound to.
p. 10. l. 30. *r.* Estimatiue. 14. 14. their teares. 14. 15. did depend
of. 21. 9. not the. 27. 9. separated. 27. 21. wee ought not. 28.
15. penetrate into our. 29. 27. fees. 45. 21. their Destinie. 75. 27. of
so many. 81. 4. and infamous. 82. 15. almost all their. 83. 7. Bastille.
83. 10. Citie. 86. 30. all this is nothing. 87. 16. are eaten. 90. 3. you
haue. 90. 27. fall on. 93. 3. All good. 96. 25 to teach others. 96.
32. desire into the foule of those that liue in following ages to resemble.
97. 10. others are vtterly. 98. ill incounters. 101. 18. which were so
troubled. 102. 8. dimme fire. 102. 23. whether. 102. 29. euer. 103.
11. Poets. 103. 20. persecuted. 106. 5. he doth not punish the wicked
but by the wicked. 110. 21. euill. 119. 5. that this. 123. 11. and bring-
ing. 124. 26. with it. 127. 14. It is time. 128. 1. the losse. 129. 5. and
vnexperienced. 129. 9. that it is. 130. 14. rash. 136. 5. according.
136. 6. rise as early. 136. 12. his sisters. 136. 27. sent away. 137.
12. Citizens may compose. 137. 13. an excellent and perfect. 141.
23. no knowledge thereof but. 145. 2. drawne. 148. 18. chuseh for its.
151. 7. I doe not say onely. 151. 10. and many others after him. 152.
27. the very name. 154. 15. which is false. is not. 154. 25. he embraceth
all. 155. 18. bring it to passe. 156. 2. and all his motions. 156. 22. into
that celestiall.



TO THE RIGHT

HONORABLE, AND MY

singular good Lord and Master,

HENRY, Lord Morley, and

Mount-eagle, Baron

of Rye.



Ince your Lordship hath bin
pleased to make me the vn-
deseruing Obiect of many
of your Fauors, thereby to
demonstrate vnto the world

the truly Noblenesse of your owne dispo-
sition, in fauouring such weake Deserts,
as durst not presume so much as to chal-
lenge the honour of your Lordships fauo-
rable aspect; I could doe no lesse, then in
a thankfull remembrance thereof, by this
poore Testimonie of my bounden seruice,
expresse the desire I haue to manifest vnto
your Lordship my thankfull heart; and
withall, seeke for safegard vnder your
Lordships Protection: Hoping thereby,

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that

THE EPISTLE, &c.

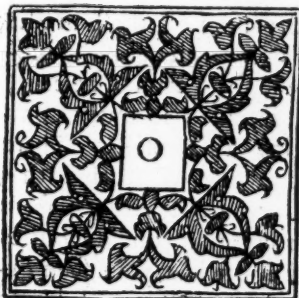
that the Beames of your gracious Aspect
will disperse these Gulls of Calumniation,
and Gulfes of Enuy, which will striue to
swallow this poore strange Barke, adorned
in *English* Rigging. Vnto which, if
your Lordship will be pleased but to adde
the Colours of your owne Honor, there-
by to be knowne to whom shee belongs;
I make no question, but by that meanes
shee will be securely wafted along through
these Tempests, vnto the Hauen of Be-
nigne Acceptation; And there will re-
maine euer at your Lordships command,
as dayly will also

*Your Lordships most humble and
obedient Seruant,*

ANDREW COVRT.



M V S A E V S,
OR
THE FIRST BOOKE
OF CONSTANCY.



N a day, during the
siege that *Paris* suffered
with so much Miseric; I
walked alone in my gar-
den, being sad to the ve-
ry soule for the hard for-
tune of my distressed
Country. And as a mans
passion beeing too much
soothed vp, doth increase

beyond measure; I began to accuse heauen for pow-
ring downe vpon vs such cruell influences; and could
with a good will haue argued with God himselfe; had
not a secret feare awed my sorrow. Amidst these may
perplexed thoughts, there arriued one of my dearest
friends, a man perfectly seene in all manner of Scien-
ces, especially in the Mathematicks, but farre more
to be commended for his singular honesty, and faith-
full integritie (rare vertues in this Age) his name for
this time shall be *Mansius*; since his Modestie forbids

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me to call him otherwise. After the first salutation, and some familiar discourse, hee seriously eyed me, and beholding the fresh markes of my teares on my Cheekes, saith: I doe not aske you, what discourse you entertaine your selfe withall, I reade it in your countenance, good men are little busied, but with the apprehension of the Publique calamity. This wound striketh vs so sharply, that wee cannot but point at it: But how is it? Yesterday when I visited you, I found you in the same case: For the first time I made no shew of any reprehension, but seeing you continue, and suffer your selfe to be ouer-rune with passion, I must needs aske you, what you haue done with your Phylosophy? I seeke you in your selfe, for I cannot beleue, that hee, from whom I receiued so much comfort, can now bee wanting to himselfe. There is nothing so iust, as for one to receiue that which he hath prescribed another: either restore me to the libertie of weeping, that your discourses tooke from me, or else obey the law, your selfe ordained for sorrow. O deere *Musaeus*, I learne now by experience, how much easier it is to speake then to doe: and how weake, and sinew-lesse the arguments of Phylosophy are in the Schoole of Fortune. Shall I tell you freely, what I thinke of it? Our Phylosophy doth nothing but bragge, and boast; she triumphes in the shadow of a Schoole, with her foyles in her hand: It is good sport to see her stand on her gard, shewing her seuerall postures, and so nimbly defending her selfe, that you would thinke it were impossible that any worldly crosse should

should come so neere as to giue her a hit; but let her come in open Field, with naked Sword, and that Fortune chaunce but to strike her one sound clappe, shee is quickly daunted and disarmed. This griefe which with words wee striue withall, is a faigned thing, like those wooden men, or *Quintanes*, set vp for Countrey-Boyes disport, which suffer themselues to bee aymed at, and receiue the blow defencelesse. True griefe is another thing, it is liuely, vigorous, and stirring: it assaulteth, and surpriseth vs, and gripeth vs so fast, that it leaues vs helpelesse. Hath it once touched vs? Let vs set as good a face on't as wee can, it smarteth neuerthelesse: and though for a time we gnash our teeth, obstinately induring the paine, for feare wee should confesse what trouble it is; yet in the end, it will make it selfe knowne, and wrest from forth our brest, those groanes, and sighes, that we refused to graunt vnto it voluntarie. No, beleeeue it, that in such fits as these, Nature and our Phylosophy cannot agree together: You must choose which of the two you will keepe. Had you power to expell Nature, that is the lawfull Mistresse of our passions; and which shee fearing, that wee might suffer our selues to bee beguiled with flye words, and alluring discourses, and so withdraw vs from her obedience, keepeth within vs a garrison of her affections, which narrowly obserue and watch vs, and vpon all occasions that are offered, exact from vs the tribute that we owe her? Either teares are no naturall signes and markes of a true griefe,

or else wee ought to yeeld them to the Euill wherein Nature is most offended, which is in the ruine & sub-
 ersion of our Countrey; for by that fatall Blow are
 wounded all those, that are conioyned to vs cyther
 in Bloud, Friendship, or Alliance: but if wee haue
 no feeling of their paines, and compassion of their
 miseries; I say, that then wee violate and infringe
 both Ciuill Lawes and naturall Pietie, and the Maie-
 stie it selfe of that great God, whose Spirit resteth a-
 mong vs, as a Protector of the rights of human socie-
 ty. I was already offended with your troublesome Phi-
 losophie, which forbiddeth vs teares: but reading to
 day an ancient Author, I resolued to driue her away
 spightfully, so pleasing was a place to me, I lighted
 on by chance, wherein he writeth, That in the Towne
 of *Cuma*, there was a Statue of *Apello*, which was
 seene to weepe, and shed forth teares, when the *Ro-
 mans* destroyed the Towne from whence it was
 fetcht, as being grieued that its Countrey should
 be ruined, and that not able to assist, because the ru-
 ine of it was fatall, and had beene by *Apello* long
 fore-told. And shall a Marble Statue finde teares to
 deplore its Countrey, and I finde none to bemoane
 mine? Being remooued so farre off, it suffered for
 the calamities of its fellow Citizens; and shall not
 I sigh vpon the view of mine, and amidst all their
 miseries? No, no, I am a true-hearted subiect; I
 am bred and borne in the Towne, which I see now
 exposed to ruine: beleue this, that a man whose
 eyes are without moysture at this present, had need
 to haue a heart of Stone; yea, I thinke, if Pietie were
 not fled out of the World, wee should weepe as well

as.

as the *Cumaean Apollo*, for our reasons (I am sure) are greater. This faire Citie, the Metropolis of the most renowned Kingdome of the Earth, the Seat of our Kings, the Throne of Iustice, and Estate, and as a common Temple to all *France*; to perish in our view, and euen by our hands: the Richesse of her Citizens, the Magnificence of her Buildings, the Learning of so many famous men, that shee hath brought vp, could neyther saue, nor helpe her. O how fitly did an ancient Author expresse the power of God, vnder the Name of Fortune, when hee said, That when shee had resolved vpon any thing, shee blinded the eyes of man, for feare hee should interrupt her purpose! Consider a little, how wee haue almost euery one of vs vnawares giuen way to our owne ruines, and affoorded our helping hands to the plucking downe euen of our owne houses: for you know *Muscus*, what infinite number of men, euen of the wisest amongst vs, haue combined to set forward this designe, and cast vs into this boysterous storme of worst then Ciuill Warres. Behold, wee are in it, since that it is Gods pleasure, at the Eue of a great shipwracke, wherein wee must feare alike the rage and furie of our zealous Domestickes, thirsting after the bloud of those that wish for the publike welfare, and the violence that may happen from those that are abroad, which should be inflicted promiscuously against good and bad; and in this Sea of Miseries, you will forbid me teares. As farre as I see, replied hee, this time causeth euery one to shift sides, which perhaps is the fault of the age: for my owne part, I haue euer maintained Nature against

your Phylosophy, for in my conceit, you made her too powerfull, and would haue giuen her a commiſſion too violent, and tyrannicall. But it falleth out commonly, that the wrong that is done to one, whom we loue not, reconcileth vs to him, and mooueth vs for pittie ſake to vndertake his defence. I ſee you diſhonour the day, and diſgrace Phyloſophy, that hath ſo tenderly, and deerely fostered vs, and that you ſuffer paſſions to treade vpon her, who dares not ſo much as to defend her ſelfe. You ſurnamed her afore Queene of this Life, Miſtreſſe of our Affections, Tutrix of our Felicitie; and now you onely keepe her as a Buffoone, to ſpend your idle time withall: entertaine her at leaſt as one that is deſcended of noble Stocke, you haue no reaſon to forſake her; if you will diuorce your ſelfe, reſtore vnto her the libertie ſhe brought your houſe, let her retire with ſafe honour, and with all her rights and priuiledges. As for my part, I maintaine her free, and profeſſe my ſelfe a protector of her libertie: I dare not giue her the power, to take away from body and ſoule the ſence of paines and grieve, for I know it ought to giue way to naturall affections: but I hold, it keepeth in, and reſtrayneth ſorrows within their bounds, and bankes, which otherwiſe would ouerflow the ſoule, and in time will qualifie, and aſwage thoſe ſwelling euils. I ſee by your countenance that you are too much incenſed, and will agree to nothing: here come happily two of our beſt friends, vnto whoſe iudgement I hope you willingly ſubmit, and as for my part, I am content to ſtand to their triall.

triall. Now these were two famous men: the first, whom for this time we will name *Orpheus*, besides the knowledge of Arts and Learning, hee hath purchased himselfe by his long and dangerous trauels great experience: The other shall be called *Linus*, who is knowne for one of the most learned in Europe, whose iudgement and sinceritie is much esteemed. O *Musaeus*, you haue (quoth I) chosen Iudges that I cannot refuse, for indeed they are not chosen, but rather as I beleene, they are sent vnto vs euen as the gods that were let downe by deuice in Tragedies, to act some great exploite beyond the power of man. For my part, I hold my opinion to be so sound and true, and so deeply printed in my heart, that none, but such holy hands as theirs can roote it out. Vpon this we drew neere and saluted each other. We feare (quoth they) we hinder your discourse, wherein it seemeth you are farre gone, and by your lookes wee iudge you disagree. You guesse well (quoth *Musaeus*) and you are seasonably come to reconcile vs, for wee haue assigned you Iudges of our controuersie. The precept of the wise, forbiddeth vs to be Iudges betwixt our friends, yet we will do our best to reconcile you: but we must tell you freely, we haue come farre, therefore giue vs leaue to sit. Then *Linus* began to tell, that he heard a pittifull Historie of a poore woman, which for want of Bread to giue her Children, hanged her selfe on a Beame in the toppe of the house. And I (quoth *Orpheus*) did see euen now, a poore maid, that fell downe starke dead for lacke of foode: and a little after, I met some
poore

poore folkes, feeding vpon a dead Dogge, all be-
smeared with blood, that they had broyled; and as I
auoyded this grieuous Spectacle, I met with certaine
Women that cryed out and said, That the Lanske-
nets had eaten vp Children, hard by a place that is
called the *Temple*, which I cannot beleue. Hearing
this, wee all burst out into sighes: whereupon I re-
plied, my cause is gayned; since none here could
forbeare, but needes must, vpon recitall of this pittiful
Historie, expresse how sensible they are of the
publike miserie. I leaue it then to your consideration
to imagine, how wee ought to quake, and tremble,
when wee bethinke our selues, how many seuerall
sorts of Miseries are spred ouer this vaste and popu-
lous Citie. Alas, how many secret Wounds is there
that are hidden and couered by shame? then how
great and fearefull are the Calamities wee fore-see,
expect, and cannot almost auoyd. You vpbraide me
with my teares *Musæus*, but you may with better
reason obiect vnto me the hardnesse of my heart,
which is the onely impediment that so sharpe and
stinging griefe doth not at one instant end both my
life and sorrowes. Then turning towards *Orpheus*,
and *Linus*, I gaue them to vnderstand, what discour-
ses passed betweene *Musæus* and my selfe, and vpon
what points wee differed: Which when they heard,
Our good Fortune (quoth *Orpheus*) hath brought vs
hither in a very luckie time, to heare so learned Dis-
putations: but *Musæus*, since you haue done vs the
honour to giue credit to vs, giue vs also leaue to
make vse of the authoritie you haue granted vs, and
in stead of discoursing and demonstrating your Pro-
positions,

positions, apply them, and make triall of their vertue vpon vs, whereof you boast, against this irkesome disease of the minde, which is the griefe that we all receiue from the publique miserie : you haue a faire and large subiect, for I verily beleene, there is not one of vs, whose minde is free from this disease. I assure my selfe, that if Antiquitie hath inuented any medicine for the curing of a troubled minde, you are the likest to haue got the best and profitablest receipts. But I feare it falleth out here, as it doth in your Mathematicall demonstrations, wherein you prooue by a thousand faire Propositions, what no Artificer can make vse of, eyther vpon Wood or Stone. Proceede then, and make your accompt; if you can assuage our minde, and free vs from this griefe wherewith we are vexed, then your suit is granted; for deedes are stronger proofes then words: besides, if you beguile vs, you shall doe vs but a curtesie to rid vs of so great an Euill, & so I am sure our Land-Lord will be glad to be ouercome, for he shall gaine by the losse. I will doe my best endeaour to content you (quoth *Moses*) but let me intreate you, to remember that we labour in a common peece of worke : therefore, if I chance in rehearfall of this matter, to forget materiall reasons; that you call to minde, and supply my wants, since that our strife is onely to try Truth out : and to the end Reason may overcome, you ought the more to fauour her side, in respect the reward of victorie is equall to vs all.

The chiefeest thing to be obserued in the curing of a disease, is rightly to know the cause of it : wherefore, if wee be desirous to free our soule from sor-

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row,

row, and restore it to a quiet estate, it is needfull in my opinion to examine from whence proceeds the maladie which torments it. The nature of man hath not onely a great proportion and correspondencie with the whole World, but also with euerie part; and especially methinkes, when it resembles the Royall State, they are both almost of like conditions, and subiect to like casualties. The Soueraigne Prince that is to rule a multitude of men, Townes, and Provinces, appointeth subordinate Magistrates: And to direct and instruct them in the execution of their charge, giues them his Lawes to rule their Actions by: and besides, aduiseeth them to referre doubtfull and important matters to him, & attend his censure. Certainly, as long as this Order is obserued, Subiects obey the Magistrates; and Magistrates, the Law and Soueraigne Prince: the State remaineth in Peace, flourisheth, and wonderfully prospereth. But contrarie, when those which iudge and rule vnder the Soueraigne, suffer themselues to be ouer-reached by their owne softnesse, or bribed by fauour, in deciding controuersies, and that without respect vnto their Soueraigne; they make only vse of their authoritie, for the execution of their rash Decrees, whereby they bring all things to ruine and confusion. In man, the highest and most soueraigne facultie of the Soule, is Vnderstanding: being inthroned in the highest place, to guide and conduct all his liues Actions, hath appointed and ordained an vnder-facultie, that we call Imaginatiue, to dispose and iudge by the representation of the Sences, the qualitie and condition of things offered, with authoritie to rouse and stirre our affections,

affections, for execution of its iudgement. And least that Facultie, as it is great and important, might doe any thing rashly, it hath proposed vnto it as a Law, the light of Nature, which shineth in all objects, and moreouer hath giuen it meanes in all doubtfull and weightie matters, to haue recourse to the discourse, reason, and counsell of it that commandeth ouer all. There is no doubt, as long as this Order is kept in the managing of mans life, but he is in an exceeding happy estate, and that this great, and generous creature, sheweth himselfe worthy to be the master-peece of that Soueraigne Architect that created him. But I know not what ill lucke is the cause man doth not enioy this happinesse: for this Facultie, that is beneath Vnderstanding, & aboue the Sences, to whom belongeth the censure of things, suffereth it selfe for the most part to be corrupted and misled, and so conceiueth rashly; and after it hath so conceiued, stirreth and mooueth our affections at randon, and leaueth vs full of trouble and vnquietnesse. The Sences, true Sentinels of the Soule, set abroad to view all Objects, are like soft waxe, on which is printed, not the true and internall Nature, but onely the superficial and externall forme of things: they present their *Idea's* vnto the Soule with fauour, and euén with a fore-iudgement of their qualitie, according as they appeare seuerally pleasing and gracefull to them; and not as they are profitable and necessarie to the vniuersall well-fare of man: and moreouer, let in with the *Idea's*, the fond opinion of the Vulgar; from whence is framed, that inconsiderate Opinion we haue of things, that they are good or bad, profitable

or hurtfull, to be imitated, or to be shunned, which certainly is a dangerous guide, and rash mistresse to follow, and iustly such as our *Belleau* hath set it forth.

*Opinion that is constant neuer,
That workes in vaine, and striueth euer:
That builds her selfe a firme assurance,
Vpon the sands of light inconstance.*

But whosoeuer will carefully obserue her effects, shall find her farre worse then he describeth her: for she is no sooner bred vp, but she without respect or vnderstanding, seizeth vpon our Imagination, and there, as if she were within a Citadell, standeth out in defiance against true Reason: And like a Tyrant, that violently hath seized on a Townte by force, setteth vp Wheelles and Gibbets for those that will not readily obey, and offereth reward to those who will follow his partie. Euen so, when she intends to make vs flye from any thing, she setteth it forth vnto vs, with a horride and dreadfull visage: but when she would delight vs, she painteth it ouer, and giueth it a smyling countenance, whereby she slydeth downe into our hearts, and stirreth our affections with violent motions of hope and feare, sorrow and pleasure: and because she would be sure for to disquiet vs, she rouseth vp our passions, which are the true disturbers of our Soule. But amongst all the other, and aboue all the rest, this sorrow, wherewith I see you possessed (which is nothing but a decay of Spirit, and drooping, bred by the opinion we haue, that we are afflicted

afflicted with great misfortunes) is a dangerous Enemy to our rest : for it is incredible, how much this rust and mouldiness, that is gathered in the Soule by such accidents, is contrarie to Nature, and doth blemish and disfigure her workmanship : it marreth her Faculties, dulleth and benummeth her Vertues : when contrariwise she should rouze vp her selfe, to withstand the mischiefs that threaten vs, and letteth into our hearts a deeper cause of our griefe. Now since she is hurtfull to vs; we thinke we should beware of her; and to the end she may not deceiue vs, discover, and diligently view her before she hath got footing in vs, & withstand her in the verie Frontiers. And whereas she would insinuate her selfe vnder the name of Nature; let vs obserue that she is an Enemy to her, who only maketh a shew, as if she would ease our paine. But let vs take notice how she encreaseth it, as much as she can. She seemeth to be deuout, and religious, let vs bring forth her deceit and impietie : when as she would slip in by the fauour of Errour, let vs driue her away by the authoritie of Reason and Truth. First of all, to shew that she cannot be sheltered vnder the name of Nature, that she proceedeth not from her, and is not a common Affection, where with all men be tormented alike : doe we not see those things that cause griefe and sorrow to some, to breed mirth and delight in others? That one Prouince weepeth, for what another laugheth? That such as come neere them that mourne and lament, doe exhort them to be of a good resolution, and leaue off their teares? Heare the most part of them that are afflicted, when you haue spoken with

them, and they haue taken time and leysure to examine their owne passions: they will confesse, it is a folly to be vexed, and within three houres after, will prayse them that haue manfully withstood Fortune in their aduersities, and incountered their owne afflictions with a bold and generous courage. So that in all this, there is neither equalitie nor certaintie, as there is in the workes of Nature: and thereby it appeareth, that men doe not frame their moane to their sorrow, but to the opinion of those they liue withall. Remember I pray you that publique mourning, the Ancients did so much affect. What doe you say of them that were hired to weepe and lament in Funerals? The teares which came from others eyes, that were shed onely to bee seene, and were dryed vp as soone as they were not looked on: were they naturall, or artificiall? What was the intent of those that were hired, and likewise of those that hired them but onely to submit themselues vnto that tyrannicall opinion forged in those Countreys, that in such accidents it behoued vs to weepe: and as for them that had no sorrow of their owne, were bound to buy it of their Neighbours for readie money? Did not such people betray their owne Reason wittingly, and purposely prostitute their manlinesse? Shall we decme they did euer learne such bad conditions in the Schoole of Nature? But rather in the Schoole of Opinion, that teacheth how to peruert Nature to please the Vulgar, and which bringeth forth nothing but is counterfeite and painted. For prooofe of this, will you behold, with how much vanitie, it breedeth, feedeth, and bringeth vp this sorrow, where-

wherewith we are so much tormented? I pray obserue in your selfe, and in all those that are afflicted, whether those things shee setteth forth vnto vs, as causes of our griefe, doe not vex vs either more, or sooner then they ought to doe? The chiefeft instrument she hath, and wherewithall she most disturbeth vs, consisteth in euils to come. She hath power ouer vs onely by fraud, and deceit. She knoweth, that the crosses we stood in feare of, prooue not so heauie when they are come, as we did imagine them, and are asswaged by vse, and custome. Therefore she casteth her selfe vpon time to come, as into a thicke darkenesse, and taketh her opportunity, euen as many chuse night to strike men with feare: vpon small occasion, she doth then represent calamities vnto vs, as they doe Robin-good-fellowes vnto little Children: They raise, abate, increase, and lessen them at their pleasure, because they talke vnto them of things they neuer saw. She tormenteth vs with Euils that are not: but in regard we deeme them, or feare them to be so, and which doe not so much offend vs by their nature, as by our apprehension; how many haue we seene make their calamities true Euils, with ouermuch griefe, which for feare to be wretched, are become so, and haue turned their vaine timorousnesse into a certaine miserie? Some haue been so frightened with pouertie, that they haue fallen sicke vpon't: Others through iealousie of their wiues, haue been driuen into a consumption: And the like may be said well-neere of all other feares, wherein for the most part, it serueth vs in no other stead, but to make vs finde, what we seeke to auoide. Let vs feare no more

more, we shall haue no hurt, at least we shall not haue it, till it comes; and let it come when it will, it will neuer be so bad as we thought it. As for me, I beleeue, that of all Euils, Feare is the most powerfull, and troublesome: for others are Euils no longer then they last, and the paine ceaseth with the cause. But Feare is, of that which is, of that which is not, of that which perchance shall neuer be, yea, many times of that which cannot be. O tyrannicall Passion! which to vex man, goeth beyond Nature, and by our discontents, extracteth a griefe out of that which is not, and to satisfie the opinion of a fained, and imaginarie miserie, draweth from vs sharpe, and stinging torments. Like vnto the Painter *Parrhasius*, who the better to expresse the fabulous torments of *Prometheus*, put his Bond-slaves to the Racke. Why should we be so ambitious to our harme, and in such hast meete with our euils? Let vs take a little patience, and suffer it to come neere; happily, the time which we think will bring vs afflictions, will afforde vs comfort. How many chances may there fall that may auert the blow we feare? A Thunder-bolt is turned away with the wind of a Hat, and the fortunes of powerfull Kingdomes, are altered in a moment: a turne of a wheele setteth vp that which was downe; and often from whence we expected ruine, we receiue safetie. There is nothing so easie to be beguiled, as humane Prudence: what she hopeth for, mis-carryeth, and what she feareth, comes to passe, and that falleth out she lookes not for. God keepeth his counsell by himselfe, what man resolueth vpon one way, he determineth another. Let vs not make our selues

selues vnhappy before the time, and (it may be) we shall not be so at all. Future time that deceiueth so many, shall as soone deceiue vs in our feares, as in our hopes. It is one of the chiefeſt Maximes in Phyſicke, That, Predictions are neuer certaine in ſharpe diſeaſes. If violent motions of heate; bereaueth the Phyſician of iudgement; what wiſe man dare be ſo bold as to aſſure any thing of the ſucceſſe of our Ciuill diſſentions, which are apparantly ſeene to be ſtirred vp, and maintained by a more then human power? It is a hard matter to warrant the ſafetie of our State, but it is likewiſe vncertaine to fore-tell his ruine. How many Cities, States, and Empires, haue been ſhaken, and tottered with intestine accidents, and ſuch, that thoſe which beheld them, looked certainly for their ſatall period; and neuertheleſſe, haue the better ſetled themſelues, and become more puiſſant and flouriſhing then euer they were?

*Gainſt whom in entring, Fortune in hate doth burne,
On thoſe ſhe often ſmiles in their returne.*

It is his pleaſure, thoſe that are caſt downe, ſhould hope ſtill; and ſhall not we, that are but as yet declining? The Romanes, which I willingly challenge for witneſſes in braue and generous Actions, as the renownedſt and moſt couragious people that euer were in the world, had great cauſe to deſpaire of their affaires, after the Gaules had ſacked their Towne, and with Fire and Sword rooted out the very Ground-plot of their State. Notwithſtanding, they abated neither in their hopes, nor affections

D

they

THE FIRST BOOKE

by boare their Countrey: But contrarie, aduersity increased their courage, and were so confident as to bid another Battaille, wherein Fortune was so propitious to them, that they drew many braue Triumphs from their owne ruine. After the losse of so many Battailles against *Hannibal*, and that they had wasted all the Youth of their City; in so many incounters, and disasters, had they not cause to be sore troubled? Contrariwise, there were Citizens found, which had Money for the Field whereon *Hannibal* incamped, being still in good hope of the publique wellfare.

And to passe to the Ciuill warres (which are commonly the fatall & deadly maladies of great States) Who would not haue thought the Roman Commonwealth had been stricke dead at the very heart, vnder *Marius* and *Sylla*? And that the very City herselfe vnder *Cesar* and *Pompey*, was carried into the *Pharsalian* Field, there to be at the common charge and cost of all men, torne and buried by all the Nations of the World? And neuerthelesse, she was neuer so puissant and tryumphant, as after the time of *Marius* and *Sylla*. And the warres of *Cesar* and *Pompey* were but the fits and gripings of bringing forth the greatest, fairest, and most flourishing Empire of the World.

But to returne from strange Nations to our selues: Who could haue beleueed that our poore State, laid leuell on the ground, at the comming in of *Charles* the seuenth, hauing almost neither pulse nor breath, should haue raysed it selfe againe in so short a space, and stretched its Armes ouer all the neighbouring Prouinces,

OF CONSTANCIE.

Prouinces, as it did soone after vnder his next Successors? One may say of the fortunes of Townes and Kingdomes, as they doe of mans diseases, As long as there is life, there is hope; Hope remaineth in the body, as long as the Soule.

But well, let vs hope for nothing, let vs hold our Euils for certaine, although they be vncertaine: let vs thinke them to bee present, though they bee to come. Doe you thinke if they did happen, they were so irkesome and intollerable as wee imagine them? They would come farre short. Banishment, Pouerty, losse of Honours, losse of Children, wherewithall is composed that Hoast of Euils which so tormenteth vs; their number is not so great, as we thinke: yet whosoever will examine them one after another, shall find they are but rascall striplings, set in battle array, to affright vs; if we be armed as we ought, none of them dare make a shot, our very looks will defeate and scatter them. Do you deeme it nothing (will you say) for a man to lose his countrey, and so to be enforced to change his dwelling? What do you make of that naturall loue wee owe vnto our country? I do but the same which *Plato* did, when he forsooke *Athens*, to go and dwell in *Sicill* and *Egypt*; I doe but the same as you had done your selfe, if there had been an honourable occasion offered to you, to go Ambassadour into some forraine countrey for ten or twelue yeeres: you had not onely forsooke your cittie, but (if you will say true) had it been needfull, you would haue forsooke the land to choose a ship for the place of your aboade, and tye your life to the tackling of a Barke. Let reason perswade you

to that, which a little Honour would haue done: the Commandement of your Prince, that had charged you with it, would haue made you like it well: Let fate, and necessitie, vnto whom you owe more obedience, doe the same. How many men is there euen at this day, that voluntarily haue banished theselues out of *Europe*, to make plantations in the extremest parts of *Asia*? See them, they prayse their Fortune, as safe, and sure, and replenished with all manner of happinesse, and pittie ours as altogether wretched, full of pouertie and troubles. It is heauen is the true and common countrey of man, from whence they are come, and whither they must returne: and that is the reason why it is seene, & sheweth it self to euery one almost whole, in all parts of the earth, in one day & night; whereas contrariwise the earth that is but a small point in comparison of it, and all which she encompasseth with her Seas, and watereth with her Riuers, is not the hundreth and sixtieth part of the magnitude of the Sun; sheweth her selfe to vs onely in the very place we doe inhabite.

Would we tie the affections of man to so narrow an object, as a corner of the earth? and inforce him, for to be happie, to dwell still in one place, which pleaseth him in no other respect then that he may leaue it when he listeth? Confine him to that country wherein hee tooke so much pleasure, it will become irksome to him in an instant. He that liued all his life time within the walles of his towne, vntill hee was fourescore yeeres of age, died for grieve as soone as he was forbidden to goe out of it, and began to hate that he did enioy by force, and to loue that which

was forbidden. And that braue Roman *Rutilius*, being called home from his banishment by *Sylla*, would not returne, and preferred the solitarinesse of his Island, before the greatnesse and magnificence of his citie. See in how short a time he had learned to make a small reckoning of his countrey, he had rather lose the sight of it, then endure the sight of him that oppressed its libertie: hee could brooke well banishment, but hated the Tyrant. But question him, hee will not onely tell you that his banishment was tolerable, but will set it out to you to be sweet and full of pleasure: he will shew you that all his vertues followed him, and moreouer had purchased the friendship of Phylosophy: and will tell you further he hath liued no longer then he hath beene banished. It is no other then an imaginarie Loue that you bewaile, which hath no roote but in opinion, that a small thing may plucke out. To a wise man all countreys are alike, or at least, as *Pompey* sayd, he ought to esteem that his countrey where he hath his libertie. All sorts of men are his fellow-citizens, he acknowledgeth them for Allies, for Kins-folkes; all come from one maine stocke, which is the hand of that great Father who hath created all.

You see that fortune euen leadeth some by the hand out of their countrey, to make them great and mightie in a Forraine. Reckon vp, I pray you, the Emperours that reigned in *Rome* since *Traian*: how many of them were natiues in the cittie? will you say, that these men, whereof some had left *Spaine*, some *Sclanonia*, some *France*, some *Africke*, to attaine vnto the greatest Empire of the world haue bin

forry, or ought to wish for their owne countrey? yea but our condition shall not be alike, wee shall come from the sacking of a towne, naked as from a shipwracke, and shall lose all our fortunes. It is pouertie then we feare: Thats freely spoken. And what is it to feare pouertie? but to loose a few faire moueables that we haue gathered, the commoditie of a house well furnished, a soft bed, meate well dressed. Take off the Maske from our complaints, & then you shall see the true face of our sorrow. We are effeminate, there is our disease. A man that hath his limmes, ought he to complaine of pouertie? hee that hath a trade, ought he to feare it? He that is brought vp in learning, ought he to fly frō it? Extreme pouerty, that hath not wherewithall to suffice Nature, doth seldom happen: Nature dealeth very iustly with vs, she hath framed vs so, that wee stand in neede of few things. If we apply our selues to her desires, we shall be sure of sufficient; if to the opinion of the Vulgar, something will alwayes seeme to be wanting. This other pouertie, which is rather mediocritie and frugalitie, is to be desired, so farre it is from being dreadfull: It is that *Archesilaus* sayd to be like vnto *Ithaca*, which was rough and harsh, but did bring forth generous and temperate men. It is vertues dowrie, and especially in these times, where few rich haue been vertuous, and few vertuous haue been rich: and where, to speake in a word, nothing hath hindered so much honest men from getting riches and honour, as to merit them. What strange cares doe you thinke he shall dispoyle vs of, that shall bereaue vs of our fortunes? he shall make vs truly Masters of our selues:

felues: of which, affaires, suits in law, & quarrels, carry away the greatest part: it shall be then all ours, we may then imploy it as we list. O false goods, whofoeuer should know you rightly, would deeme you to be true Euils! Who makes vs Bond-slaues but you? who causeth our iniuries but you? who taketh away our liberty but you? who tieth vs to the gates of Princes, makes vs Slaues to their seruants, to obserue their actions, bow at their nods, but you? O Pelfe, none can prayse you, but must dispraise libertie; none can get or keepe you, that doth not lose himselfe; and neuerthelesse you are called Goods. Yes, as conuenient instruments, & sometimes necessary to worthy actions, whereof the vse is so ticklish and hard, that it seldome happeneth, that you doe more good then harme.

Now I grant it is good to haue wealth; yet for all that, it is not ill to haue none: for pouertie and riches are indeed seuerall things, but not contrary; they are seuerall Goods, seuerall Instruments of Vertue: With the one she worketh with more ease; with the other, to more perfection. But howsoeuer, Pouertie auaieth more to attaine to that soueraigne Good, at the which all the world ought to ayme, which is the rest of the Soule, and the tranquillitie of the Mind. How many haue we euen at this day, which for the selfe-same cause doe embrace wilfull pouertie? How many which thinke not themselves free, but since the day they made themselves poore? that deeme they onely liue, since they died to the world? Since that our life is so short, and we must depart from hence without carrying any thing with vs, is it not for our ease to bee as lightly loaden and incumbred with
luggage

luggage as we can? The life of a poore man is like vnto them, who sayle close by the shore; and that of the rich, vnto those that are in the mayne. These cannot land would they neuer so faine, but must waite for Winde, and Tide; those come neere when they please, it is but casting a small rope, and their Barke is brought instantly into the Harbour. O pouerty, how many things art thou fit for! he that should know thee, would not censure thee! Alas, if we did see as plainly the iealousies, feares, suspitions, terrors, and desires of great men, as we see the roofes of their houses, and forefronts of their Pallaces, the brightnesse of their household furniture, the glittering of their clothes, we would not enuy their fortunes. If one should say to vs, Loe you there, you must take all, or leaue all, bethinke your selues whether you will enioy his fortunes with all his incommodities; wee would goe backe, and neuer goe through with our bargaine, and deeme our selues happy in our pueritie. If it were as bad as they make it, we should not so highly prayse the *Fabritii*, *Serrani*, *Curii*, for that frugalitie, when they refused Gold and Siluer to till the ground, delights and pleasures to embrace labour, and dsinties to feed vpon Bread and Onions. What was it else, but a voluntarie Pouertie? It is a wonderfull thing, when wee iudge of Pouertie in strangers, she gaineth her cause; she goeth away with prayse and reputation: what is that, but to declare that our priuate interest doth corrupt and hinder vs from iudging right when as it concerneth our selues? Certainly amongst impartiall persons it is commendable, but amongst any it is tollerable.

Now

Now if we can endure Pouertie, how much easier the losse of our dignities & honors, that are but a voluntarie seruitude, by which we are deprived of our selues to be bestowed vpon the Common-wealth? Honours, that alwayes haue brought vnto great men, that haue worthily managed them, banishment and pouertie? Remember the Histories of the Ancients, and when you finde a Magistrate, who boare any great sway with either Prince or Common-wealth, and that desired to carry himselfe worthily, & speake freely. I will hold you a wager, that this man was banished, that was killed, another poysoned. At *Athens*, *Aristides*, *Themistocles*, and *Phocion*; at *Rome* infinite, whose names I spare, for feare of filling Paper, contenting my selfe with *Camillus*, *Scipio*, and *Cicero* for antiquitie; *Papinianus* for the time of the Romane Emperours; and *Boetius* vnder the *Goths*. But why should wee fetch them so farre off? whom haue wee seene in our time keepe the great Seale of *France*, that hath not been preferred to this place, with an intent he should be thrust from it with disgrace? he that had seene my Lord Chancellor *Oliuer*, or my Lord Chancellour *de l'Hospital*, goe from the Court to retire themselues into their owne houses, questionlesse would say, that such honours are but as so many rockes and shelues of sand, whereon Vertue may split her selfe. Present vnto your memory those braue and venerable Ancients, in whom all manner of vertues did shine; in whom, amongst an infinite number of exquisite parts you could not tell what to choose, endowed with learning, exceedingly well experienced in all affaires, louers of their countrey, and truly worthy of such places, if the time had not been

vnworthy of them. After they had a long time tired out themselves in the common-wealth, they pickt idle and sleight quarrels, and false accusations to put them from affaires of state, or rather depriue the state as a tossed ship, of the directions of so wise and experienced Pilotes, whereupon she might the sooner suffer wracke. It is ambition at all times to desire publicke offices; and faint-heartednesse to moane for them when they are gone; in this time it is madnesse, in this I say, wherein the Magistrates authoritie doth humbly, yea shamefully serue the passions of those, that haue the power in their hands, in a time where Freedome is capitall, and Truth offense, where public Misery imploreth your helpe, and the violence of the wicked stoppeth your mouth.

It was not counsell *Cato* gaue vnto his sonne, but an oracle he vttered to men of our times, when he aduised him not to meddle with affaires of state: Because (quoth he) the liberty of the time will not afford thee to do any thing worthy the name of *Cato*, nor *Catoes* name to do any thing vnworthy his generositie. As for me, I accuse them that keepe yet publicke offices, & beleue that if there be any thing wherein threatening Fortune may fauour vs, it is to discharge good men of that burthen, that presseth their shoulders so fore. So it is, that whosoeuer will reckon his honors among his losses, like vnto those that are to be lamented, and which may bee alleged for a iust cause of sorrow, like vnto these we feare; I esteeme him to be ouer-nice, and censure him from this present, vnworthy of the dignity hee feareth to lose.

But, some one will say, what will you answer concerning the losse of our friends, our kinf-folkes, our children,

children, whereof we are threatned by such accidents as we feare? I will answer you, that although it were come to passe, that the ruine of our towne had overwhelmed the, we should haue wherewithall to comfort our selues, for death would be very welcom vnto the; we are not discontented, in my opinion, for that they are borne mortall, & therefore they must die one day, but only that they die at this time: we are not to learn that since they be borne men, they must be respected from vs, they must either go before, or follow vs, & euen as well in peace, as in war, as soone by sickness, as by sword: howsoeuer it be, they cannot auoyd the stroke of death, but either sooner or later, a little before, or a little after is the matter troubleth vs so much. Can death come to them in a fitter time, then when as life is irksome? if they were to wish for it, or we for the; what more conuenient season could they choose? is not a harbor most to be desired, when we are extremely weather-beaten? The true end of death, is to put a period to our miseries; if God had made life happier, he had also made it longer. We ought the to bewaile their death for their sake, & to do it for our own were vnseemely: for it is a kind of iniury, to be grieved at the quiet of those we loue, because we are disturbed thereby, specially concerning the losse of our friends: there is a remedy left to vs still, which Fortune how harsh and cruell soeuer she be, cannot take from vs; for if wee suruiue them, we haue meanes to get others. As friendship is one of the greatest blessings of life, so it is one of the easiest to bee obtained: God maketh man, and man maketh friends, he that wanteth no Vertue, shall neuer want friends. It is the instrument wherewith they be made, & wherewith

when the old ones are lost, new-ones are procured. If *Phidias* had lost any of his famous Statues, what meanes had he to repaire that losse? none but to make vp again such another: Hath Fortune taken away our friends from vs? Let vs make new-ones, and so we shall not lose them, but multiply them. Those shall goe afore, and stay for vs in the place prepared for faire and pure soules, and the others shall make the rest of our way more delightfome by their company.

Perhaps (you will say) wee may take patiently those aduersities you told vs of; for, to speake truely, that striketh but vpon the gowne, and toucheth onely what is about vs, goods, honors, friends & childrē; but if the euill cometh any further, and doth penetrate our person, how shall we doe that we may not feele it? or feeling it, we may not torment our selues for it? Forasmuch as you foresee, that if the fury of our seditious citizens be turned once vpon vs, which they suspect already, they will cast vs into prison, put vs to the racke, and rage against vs as they haue done against so many others, from whom we haue not been otherwise distinguished, then by our good Fortune; or else as we are neere vpon it, if the town be taken or surprised, and is sacked, and spoyled, we shall fall into the hāds of barbarous & inhuman souldiers, the more for that they are strangers, which after they haue beaten and tormented vs, will keepe vs in a wofull thralldome, where perhaps we shall remaine sicke, and languishing without reliefe; it may be they will add torture to sickenes: And in the end we shal see our selues dying in this misery, and for a surcharge, we shall haue about vs a company of poore little children, voyd of al comfort, and to whose compassion we shal afford

affoord nothing but sighes. What minde so well
setled will be able to endure such fits? and finding
himselſe in ſuch a remedileſſe agony, doth not curſe
a hundred times a day, and abhorre the houre of his
birth, wiſhing rather to haue been abortiue, then
ſeaſonably borne in ſuch a dangerous time. I confeſſe
this to be the hardeſt, and moſt irkeſome, of all that
may befall vs; but I deny it intollerable, and main-
taine that Vertue may brauely withſtand this aſſault,
get the victorie, and keepe our minde ſafe vnder her
Buckler, full of quiet and content. But if we muſt
come to fight, let vs not giue our enemies more ad-
uantage then they haue already; let vs not make them
bigger then they are, let vs not ſuffer them to come
in a throng againſt vs; let vs compell them to come
one by one to the breach.

The firſt that appeareth to fright vs, is a number of
long & tedious diſeaſes. Why rather now then 20.
yeeres agoe? Do we thinke diſeaſes to be more fre-
quent and troubleſome in want then in wealth, in
frugalitie then in prodigalitie? Good God, how
blinde we are! Did wee euer finde in Cottages the
Gout, the Stone, the Winde-collicke, or the Megrin
in the head? I confeſſe I neuer ſaw any there, and yet
I haue diligently obſerued it. All ſuch euils which
are ſharpe and ſtinging diſeaſes, are moſt commonly
in cities, in great mens Pallaces: they are the Sees of
Bankers, Feaſts, Watchings, and of nights paſſed
in pleaſing ſports. So that the miſeries we endure, a-
mongſt other commodities they bring vnto vs, they
take a way the cauſe of thoſe great maladies, and root
them, out cutting off the Fibers & Branches of plea-
ſures,

tures, which fed and maintained them. But admit they were to happen, where may they be better cured then in Pouertie? What doe you thinke there is in the Bookes of *Galen* and *Hippocrates*, wholsomer to all, or at least to most diseases, then Sobrietie? All those other remedies Physicke hath inuented with so much Art and industrie, are almost onely for Effeminate people, which would be cured with delight, and abate nothing of their pleasures, choosing rather Art then Nature for their Physitian. But yet I will grant we may want remedies: should we want courage for all that? Shall we suffer our selues to be subdued by paine, and submit that which is absolute and soueraigne in vs, vnto that strange power? It were too great a weakenesse, seeing the meanes Reason and Discourse afford vs to withstand it. Either the Diseases that befall vs, bring with them a violent, or a moderate paine: if it be moderate, it is easie to be indured: We that are vsed to suffer, ought not to complaine of small twitches: and being that we looke for greater, we ought to giue thanks vnto our Destinie, for quitting vs at so easie a rate, and making vs lesse wretched, then we made account to haue been. Briefly, who can endure the plaints of him, that moaneth for a touch, specially in a season where no body is free from Euill? If the Euill be violent, it shall be short; Nature doth not suffer great Euils to be lasting, and hath giuen them that comfort, that their quicknesse doth almost take away the sence of them. That goeth like a streame, in an instant you see it dried vp, and know not what is become of it: so short an Euill giueth you no time to complaine; it is past, afore you haue

haue taken notice of it: if you escape it, it leaueth you with a kinde of pleasure to bee out of it; if it beareth you away, it carryeth with you the sense of the paine. But whatsoeuer it is, the euill can neuer be so great, but reason and discourse ought to overcome it.

I could rehearse vnto you the examples of the Ancients, not of men, but euen of women, which haue indured long and sharpe diseases with so much constancy, that paine hath bereaued them sooner of life, then of courage. But why should I go seeke them so farre off for you, that haue a domesticke-one of your owne, farre worthier then any Antiquitie can afford? I meane of your vertuous and deare sister, which in that raging Collicke of fixe moneths, that in the end carried her away, hath shewed so constant a minde, so inuincible a courage, that her speech, which neuer failed her vntill the very end, was a comfort vnto them that saw her, and prayses, and thankes-giuing vnto God, from whose hand shee receiued consolation and strength to endure the euill. But lesse vs passe lightly ouer this skarre: I feare instead of healing a new wound, I fester an olde one, that hath so liuely and deeply touched you. As for the torments we are to feare from them, into whose hands we might fall; we ought not to doubt, that if we can take the resolution, vnto the which both the reasons and examples heretofore by me related, inuite vs, but we shall easily ouer-rule them, for they are not harder to be borne then great and painfull diseases: it seemeth rather, that hauing body
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and health to resist them, Nature doth second vs in this fight, and to put the victorie into our hands. It is incredible, what power Reason and Discourse haue in this place, not onely to make vs constant, but euen to make paine appaare to vs sweet and pleasant. It were an infinite thing to alledge the examples of those, which haue not onely with an vndaunted courage waited for torments, but perswaded by Reason, haue sought and endured them with a kinde of pleasure.

You know, how that in *Lacedemonia*, young Children whipped one another, when one could not perceiue in their face any token or apprehension of pain: What then? were they insensible? No certainly, but in those tender yeeres they had so fully perswaded themselues, that it was a great glory, to suffer and endure, to doe their Countrey seruice, that by their courage they easily ouercame paine, and griefe, and laughed at that, others were wont to weepe for. Cannot we for the honour of Vertue doe the like as they did for the honour of their Countrey? And for the quietnesse of our Minde, that which they did for the good of their Common wealth? *Alexanders Page* suffered himselfe to be burned with a Cole, and made no shew to be mooued at it, least he should commit any vnseemely thing in his Masters presence, and trouble the Ceremony of the Sacrifice. And shall not we in the presence of Men, Angels, Nature, and of God himselfe, endure somewhat that may shew we can accommodate our selues vnto the Lawes of the World, and to the Will of our Soueraigne? *Pompey* being Ambassadour for the Romanes, was surpris'd by

by King *Geminus*, that indeauoured to wrest from him Publique affaires : but to shew him, there was no torture that could draw it from him, he put his owne Finger in the Fire, and suffered it to burne, vntill that *Geminus* himselfe plucked it away. He sought torment to make shew of the strength of his fidelitie: And shall we betray our Soule, if torments befall vs? And forget the ducie we owe vnto that, that is Diuine in vs? Shall we then beare a deiected minde, and inthrall it to our body, to condole and suffer paines equall with it? Farre more generous was that braue *Anaxarchus*, that halfe bruized in the Tyrants Morter, would neuer confesse his minde to be touched with paine: Stampe on (quoth he) the case of *Anaxarchus*, for as for him you cannot hurt. Hence came that faire resolution. Hence as from a quick-spring did flow that Constancie, whereby he had learned to despise the body, as a thing that is not our owne, nor in our power, and vse it as a borrowed garment, to make shew for a time of our minde, vpon this low and transitorie Theater.

Now, were not he ouer-nice that should howle and cry out, because his Gowne were spoyled, or a Hooke had grapled it, or some one going by, had torne it? some base Broker, that would make gaines of such Ware, would complaine of it. A Prince, a great Man, a wealthy Citizen, would laugh at it, and in comparison of the rest of his wealth, would make no reckoning of it. Let vs value our selues as we ought to doe, let vs be curious of our Honour and quietnesse, and we shall make little account of all our body can suffer in this VWorld. Yea, but the paine

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will be so great, we shall lose our Life by it, and shall see the Thread of our yeeres cut off in the verie middle: Who can free himselfe from the Feare of this blow, that euen Nature her selfe doth abhorre? for though Death comes in due time, yet it is dreadfull: How much worse will it be when it is hastened, and gathereth vs vp fresh and greene, in the very prime of our Youth? We deceiue our selues, our Death hath nothing dreadfull of her selfe more then our Birth, Nature hath nothing that is strange and terrible, Death is amongst vs euerie day, and doth not scare vs, We dye euerie day, and euerie houre of our Life that is past, is dead. It is not the last drop comes out of the Bottle emptieth it, but finisheth it; and the last moment of our Life doth not cause Death, but only sheweth it. The chiefeest part of Death consisteth in that wee haue liued; the more wee desire to liue, the more wee desire Death should gaine by vs: but from whence comes this desire? Euen from the Opinion of the Vulgar, that measures all by the Yard, and deemes nothing precious that is not great; whereas exquisite and excellent things are commonly thinne and slender. It is the part of a skilfull workman to enclose much in a little space; and we may say, that it is almost fatall to illustrious men to dye quickly: great Vertue and long Life seldome meetes together. Life is measured by the End; so that it bee good, all the rest hath its proportion; quantitie auayleth nothing, to make it more or lesse happy; a little Circle is as round as a great, it is Figure doth all. Yet you will say, one would wish to die quietly in his bed, amongst

mongst his owne people, comforting them, and receiuing comfort from them againe. It is a pittifull thing to bee killed in a Corner, and be deprived of decent Funerals. So many men that goe to the wars, and take Post to bee present at a Battell, are not of this Opinion. They are going to die all aliue, and burie themselues among their enemies. Little children feare masked men; vncover their faces, they feare them no more: Euen so beleue mee, Sword and the flames of Fire terrifie vs in the manner as we imagine them; take off the maske, the Death wherewith they threaten vs, is the very same whereof women and little children die. But I shall leaue behinde little children without helpe or assistance: as if those children belonged more vnto you, then vnto God; as if you loued them more then he, which is the first and truest Father, or as if you had more meanes to keepe them safe then hee. No, no, they shall haue the common Father of all the world, that shall watch ouer them, and preserue them vnder the wings of his fauour, as he doth all his creatures from the greatest to the least.

Euils then are neuer so great, as our Ambitious Opinion setteth them foorth vnto vs; shee doth fright vs by her guile: But shee doth altogether marre and corrupt vs, when as shee strives to perswade vs, that in such occasions we must grieve and pine our selues. Certainly, if the sorrow it bringeth had nothing worse then the deformitie wherewithall it is accompanied, wee ought to flye from it with might and maine. Obserue it, as soone as shee getteth into vs, shee filleth vs with such

a shame, wee dare not shew our selues openly, nor so much as in priuate to our friends; after we are once seized on by this passion, we seeke nothing but an odde corner to lye dreaming in, and shun the sight of men: we will haue no witnessses to our actions, the sight of our friends is troublesome to vs; what is the meaning of this, but onely that she condemneth her selfe, and doth acknowledge how vncomely she is: would not you thinke she were a woman that had been catcht in the act, that hideth and concealeth her selfe, and is afraid to be knowne? or *Terentius* his *Cherea*, that hauing attired himselfe like an Eunuch, to performe a peece of knauerie, is overtakē in the midst of the street, or in a strange house? It is indeed to apparell men like Eunuchas; yea, geld thē altogether, as to suffer them to fall into that sorrow which bereaueth them of whatsoeuer they haue manly and generous, and giueth vs all the countenances and infirmities of women. So the *Thracians* put men that mourned into womens apparell, either to make them ashamed of themselues, or to cause them to giue ouer quickly such vncomely and effeminate behavior. But what need was there of such clothes for that? for it seemes to me their countenances and their actions might haue been a sufficient token to shew they were no more men. It was in my opinion a publicke disgrace, the Lawes inflicted vpon them for their pusillanimitie, a summons to remember themselves, and put on againe their manly courage. The Roman Lawes, that were more generous, haue not sought remedies by disgrace against these effeminate lamentations: for they haue vtterly prohibited them,
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by their first and purest ordinances. They deemed not the death of either father, mother, children, kinsmen, or friends, a sufficient cause that we should vnaturalize our selues, and commit any thing against manlinesse. They haue tolerated the first teares, that are wrested by a new and fresh sorrow: Those teares, I say, that may fall euen from the eyes of Phylosophers; and which with humanitie maintaine dignitie; which may fall from our eyes, without Vertue falling from our hearts. Such were those, as I thinke, trickled along the cheekes of faire *Panthea*, when as *Araspes* fell in loue with her, because he had seene her to his great liking weepe very tenderly and pitifully for her husbands death. For the first violent brunt of sorrow, raileth in vs such liuely passions, that they slip easily into the minde of those that look vpon vs, and fill them with a like ardour. But this inueterate sorrow, that hath pierced vnto the very Marrow of our Bones, withereth our face, & disturbeth our Soule, so that there remaineth nothing in vs, that is louely and gracefull. And if Nature hath disposed of any thing comely in either our Body or in our Soule, it is faded by this bitter passion, as the beautie of a Pearle is dissolued in Vineger.

It is great pittie then to see vs, we walke with our head hanging downe, and our eyes fixed on the ground, our mouth without euer a word, our limmes without motion, and our eyes are in no stead but to weepe: you would deeme vs to be but sweating statues; it is not without cause the Poets haue recorded, *Niobe* was turned into an image of stone with

ouer-much weeping. Their intention was not onely thereby, as an Ancient hath thought, to represent to vs the silence shee kept in her mourning; but also teach vs, she had lost all manner of feeling, by giuing her selfe ouer to sorrow. We ought then to auoyde it, were it but for that it is so vnbeseeeming and dishonourable.

Furthermore, it is strangely hurtfull, and so much the more infects vs vnder colour of doing good; she maketh, as if she did hasten to helpe vs, and contrariwise she doth offend vs; she seemeth to pull the Iron from the wound, and shee driueth it into the very heart; shee doth promise vs Physicke, and she giueth vs Poyson; her Blowes are so much the harder to put by, and her Attempts too crosse, because she is an enemy sed and brought vp with vs, so that we haue bred our selues to our owne mischiefe. It was she, in my opinion, the Comickall Greeke spoke of, when as he cryed out against men: O poore people, how many euils doe you wittingly endure besides those needfull Nature sendeth vnto you? for who can wee complaine of, but of our selues, when after the feeling of euils past, wee retaine still their griefe, and opinionate our selues to ruminate and continually bring them into our memory; or that for feare of time to come, we faint for want of spirit and courage? Doth not this euill befall to vs from our selues? whereof we ought not to wonder, that it is so lasting, seeing it is like Riuers which come from the Sea, and returne into it, and fetching their spring from the same place they runne into, are neuer dried vp. Poore fooles! why do we so carefully

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water this plant, that beareth such bitter fruite? Can we finde any good taste in these moanes, griefes, sorrowes, sighes, wherewithall she pestereth our life, and poysoneth all our actions? for as long as shee dwelleth with vs, what doe we doe worthy the name of men? when doe wee thinke of doing seruice to our countrey, or performing the dutie of good Subjects, to oppose our selues against the factions of the wicked, to defend the Lawes from the assaults of Ambition and Couetousnesse, to protect our friendes from the oppression of the malicious? what respite haue we from this importunate passion, to lift vp our eyes to heauen, and with a pure spirit giue thanks vnto that great and soueraigne God, that hath placed vs here in this world, and bestowed vpon vs so many blessings and fauours, that if wee had nothing else to doe but to giue him prayse, yet wee should not haue halfe time enough to giue him his due? Truely shee cannot bee excused: she is either very vndiscreet, or very malicious; either her end is bad, or else she erreth and strayeth from her end.

If it be her drift to increase our euils, and that the more she seizeth on vs, the heauier & more distastful she makes our life: why do not we put her backe at her first entrance? why doe not wee shut her out of doores? or at least, why doe not we driue her away by the head and shoulders, as soone as we know her designe? wee are traytors to our owne rest, if being acquainted with its enemies, if hauing notice of those do disturbe it, we receiue them, and vphold them, and cherish them. If it be her end to ease our
sorrow,

sorrow, to qualifie and soake it in our teares, Why should we imploy so long, so bad and rash an Officer that doth what is cleane contrarie to her intent? Who did euer see her attaine vnto it? What Mind did she euer enter, that she hath comforted? But contrariwise, if she found it quaking, hath she not quite ouerthrowne it? If vpon falling, overwhelmed it? There cometh not one out of her Clawes, but spoyled, maymed, and bruized. When she hath gone ouer it, she leaueth behinde neither strength, nor resistance, and becommeth like vnto a deepe and hollow place, which is not onely defyled with the filth that groweth in it, but on all sides, Sinckes and Gutters run into it, so that pure Water is corrupted therein. For a mā possessed with Sorrow, is offended with his owne Euils and other mens both, with publique and priuate: euen good fortunes befalling him, doe displease him. All things waxe tart in his Mind, as meat doth in a deboshed Stomake. But besides all this, I say that Sorrow comming vpon such an occasion, as it doth to you, is verie vniust, and I dare almost call it impious. For what is it, but a rash and outragious complaint against Nature and the Common Law of the World?

The first voyce which is pronounced by Nature, is that all things which are vnder the Circle of the Moone must perish, and as they haue had a beginning, so shall they haue an end. You would free your Citie from it as by a Priuiledge, and make it Immortall. Kingdomes, States, and Townes are of the same condition the other parts of the World are of, nay, their being is more vncertaine and weaker. For most other

other things haue their forme, which vniteth their members so straitte and so strong with one only knot, that they can hardly be seuered: but States and Cities are composed of so many different things one from another, which are knit and gathered together onely by the will and consent of men, mooued to a communion and society, by some Celestiall inclination. And that will and consent being subiect to wauer, the ruine of Townes is still at hand, and almost present: for from the stirring and motion of that consent, springs warres, and seditions, which bring them to their end. But though no diseases doe befall them, that is to say, violent mischances, wherewithall most commonly they perish, yet age must make an end of them by the Common Law of the World, for they haue their Youth, their virility, their Olde age, like men; and though all the rest of their age hath been strong and sound, yet Age must consume them. Now if we haue fore-seene this, why are we vexed at it? If we haue not fore-seene it, what doe we complaine of, but of our imprudencie? The condition of Nature is very hard and wretched, if she must beare the blame & wrong of all such things as are vnknowne to vs, when they come to passe. Is it her fault we know them not? Hath she concealed it from vs? Is there euer a nooke in the World where she hath not set it in writing? It is wonderfull that we are more iust and righteous to euery one then to Nature, which neuerthelesse is more gracious and fauourable to vs then all the rest. If we had hyred a House, and the Owner were in mind to pull it down because it were olde, and must build it vp againe, or

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that he would apply it to his owne vse: we would go forth willingly, and seeke for another without any more adoe. Why? it is the Common Law that suffereth him to make vse of his owne in this fashion. Would you know who be those which doe grieue when they must remooue, that complaine, and vexethemselues? They be the Children of such as haue Leases for many yeeres, because they haue seene their Fathers enioy them still, they neuer troubled themselves to looke into the Titles of their House, they made account the Fee simple was theirs, and sed themselves with that opinion. They passed their youth and neuer learned any Trade, neuer vsed to worke, when as they are growen in yeeres, the Lease is expired, they must provide themselves else-where. This vnexpected blow astonisheth them, they weepe, they lament, & in stead of giuing the Owner thanks for suffering them to enioy it so long at so good a rate, they rayle on him. But we are yet farre vnwiser, and more vniust towards Nature, then they are towards their Land-Lords: For they perchance haue a chargeable Lease on it, they haue perhaps payed a great In-come: we are here but Tenants at Will, what we haue, we hold it by intreatie, and onely for a while. They haue forborne to giue them warning vntill such a time the Lease was expired: but Nature doth declare to vs euery day the Conditions we liue here vpon.

I pray you tell me, when we come into the World, doe we enter it, or are we brought into it? Doe wee come into it to command, or to serue, to giue the Law, or to receiue it? I thinke, you will answer me

in a word, that we come into it, to obey, and follow what we finde already established. We must accommodate our selves to Seasons, Dayes, and Nights, to the temperature of countreys; briefly vnto all that happeneth in the gouernment of the world. Now this Law is milde, kinde, gracious, all that is in it, if we consider it well, is meant for our good and fauour. And neuerthelesse if there were any hard thing in it, the onely way to mitigate necessary seruitude were to obey voluntary. Ought not wee to thinke, that when we come into the world, we do bargain with Nature, and binde our selves to obserue the lawes she hath giuen and published so many ages since in Cities, Common-wealths, & Kingdomes? As she is wise, prouident, and desirous to preserve the beautie of her worke, she hath giuen to euery thing as long a continuance as she can; but the vice, and imperfection of the matter, whereof things are created, hath bene the cause, that of earthly things, there can be none immortal: and euen of those that are mortall, many last not so long as their nature requireth, the vice of the matter preuenting the grace of Nature. The remedy she hath provided for this inconuenience, is a lasting by succession shee hath giuen vnto things, so that loosing one forme, they receiue another, nothing at all being lost but onely altered: shee keepeth the earth in her hands like soft Clay, which shee kneadeth and mouldeth ouer againe in sundry fashions, giuing it a new face, couering the old figure with a fresh one, and by those meanes doth imitate in this world immortalitie, which she could not altogether afford it.

From thence it is, that Townes, Kingdomes, and Empires, change in this manner, & grow out of one anothers ruines. The Play is altered still, and nothing remaineth sure and firme but the Stage. What is there more iust, seeing that she is a common Mother to all men, then for her to desire to grace all parts of the Earth with a turne of greatnesse & magnificence, which she hath caused to passe from place to place? This turne at last is come to vs, and we haue scene in our dayes, our Countrey so plentifully stored with Riches, Glory, Wealth, Pleasure, that we could wish for no more. We are now vpon our returne, our good Fortune is fled from vs, as out of a house crackt and crazed on all sides; we haue stayd behinde looking for its fall: some cry out, some gaze vpon it, some runne away. What is there so much to wonder at? An old man dyeth; an old house falleth, what should you cry out for? What is there in it, but what you see euery day, and euery where? Fruit doth blossome, knot, increase, ripen, rot: Hearbes spring vp, spread forth, wither away: Trees grow, stand a while, and afterwards are dried vp: All liuing Creatures are brought forth, liue, and at last dye. Time it-selfe, that wrappeth all the World, is in the end wrapped in its owne ruine: As it slippeth away, so it is consumed; it rowleth softly seasons one vpon another, and all those that are past, are lost. Of all those changeable things, what would you make constant? Of all those mortall things, what would you make immortall? Will you make me wonder? Let me see something permanent in this World.

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But I doe you wrong to entertaine you with such grosse reasons, you, I say, whose laborious studie is as the mirrour of Nature, and which may represent to your selues in an instant, and draw from the treasure of your memory the face of the world, as it hath bin euer since its creation. Run, I pray you, ouer it again, and consider what is become of those great and admirable Citties, builded vp with so many yeares labour, beautified with so many toyles, enriched with so many troubles. Each of them hath had many ages that haue not beene otherwise imployed, but to dispoile the rest of the world, to furnish and bedecke them. *Asia* sheweth you *Troy* the great, proud *Babylon*, stately *Ierusalem*; *Africke* setteth forth *Thebes* with a hundred gates, mighty *Carthage*, wealthy *Alexandria*; *Europe* representeth vnto you learned *Athens*, triumphing *Constantinople*, and *Rome*, the miracle of all Citties, and of all the world. What reason do you thinke it were all these faire Citties haue so flourished, but onely to be ouerthrowne? And why haue they been ouerthrowne so often, sauing that the Destinie seemed to stand out against Nature, and uphold the frailtie of humane things? How many times hath euery one of them seene their enemies ouerthrow their walles, sack their houses, kill their citizens, and burne their Churches? Their necessitie to perish hath been so great, that when they haue wanted forreine enemies to worke their ouerthrow, they haue armed their owne Inhabitants, to execute what was ordained about their end. There is no remedy, that is the Law, you cannot goe against it: when wee see, or heare of others ruines, that is a fore-iudge-

ment for vs, when our time is come: what happeneth to one, may happen to all; the blow that hitteth the formost, threatneth him that followeth.

Scipio he that ouerthrew *Carthage*, seeing fire in it, which deuoured such infinite riches and stately buildings, & consumed the mightiest City of *Africa*; moued with compassion for the frailty of humane affaires, fell a weeping for the mischiefe he did, and vttered two verses of *Homer* to this sence.

*A fatall day will come wherein Troy so doughty,
With Priam and his subiects shall all be made a bootie.*

Meaning of *Rome* what the Poet had spoke of *Troy*, but he was farre deceiued in his Prophecie, for how many dayes, and not one alone hath she been made a bootie? how many times sacked? how many times destroyed? how many times burnt? and yet shee hath raised her selfe out of her ashes; and being obstinately bent to withstand her owne mischiefe, seemeth to haue tired her ill fortune, that she would not worke her ruine any more. Notwithstanding the common Law teacheth vs, shee must suffer as others haue done, and though shee did escape some ages, yet shall she not escape the end of all, and the firing of the world. *Plato* had much troubled his braines to lay the foundation of his Common-wealth so fast, that she might be permanent and euerlasting: and notwithstanding after you haue granted him all his dreames for true, and you aske him, whether this faire Common-wealth can bee made immortall with all his precepts? hee hath freely acknowledged it
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could not : he , I say, which maintained the world to bee immortall. But being desirous to grace his workes, and flatter his owne conceits, he bringeth in the Muses, discoursing of the continuance of states, and proposeth certaine proportions of numbers, by the obseruation whereof, they might bee kept vp flourishing a long time, and yet aoucheth plainly, that as all States haue their birth, and beginning, so they must haue their end. It is the common Law of Nature to which wee must bow, and follow willingly, least it should dragge vs away with violence : obedience vnto it is sweete, violence full of paine and shame.

In the meane time I vnderstand well enough what you would say, it is as it seemeth wee hasten our selues our owne destruction, and with our hands push forward the end of this poore Kingdome and doe not stay vntill old age carrieth it away, that it may sweetly, and without struing, passe from life to death. You deceiue your selfe, those creatures neuer die otherwise, they neuer haue an easie end: for as those which die of diseases, whose causes lay in the sinewes and braines, are troubled with great conuulsions afore they giue vp the Ghost; the like haue Commonwealthes, which commonly come to ruine, because their Lawes, that are as their sinewes, are broken and violated. Now if it bee as they vsually say, that fore-seene blowes amaze not so much, we haue, as it seemeth to me, great occasion to beare more patiently, & with more resolution the fall of our
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State, seeing how long it is since it began to shake, and the great tokens, and apparent markes wee haue had heretofore of its ruine.

First, it is very old, and so old, that there was neuer any one scene to last so long. To waxe old is to be accustomed to die. They vse to aske commonly of such as are exceeding old, whether they be yet aliue? we ought rather to wonder at their life, then at their death; when they are dead, they say, He is gone at last, as if they would say, He hath held out longer then one would haue thought. Besides his age he hath had two hundred yeares since, great and irksome diseases. The quarrels of *Orleans* and *Burgundy* haue brought him to the brimme of his graue. Being recovered of this great fall, and growne healthy again, he hath liued very loosely vnder *Francis* and *Henrie* the second: in this disordered and lewd life, he hath gathered many ill humours, and farre worse conditions. Vnder the youth of our last Kings, he is returned to his infancie, and hath wholly altered his complexion; for since the fashions of strangers began to please vs, ours haue beene so depraued and corrupted, that we may say long agoe we are no more French-men. There is no part of this State that hath not beene onely spoyled, but euen made infamous with excessse and superfluitie: for as touching our Nobilitie, which is the chiefe pillar of our Kingdome, and that hath raised it vnto the greatnesse we haue scene it, and euer maintained the same, and vnto which is truly due the glory the French name hath among forreine Nations; they haue omitted no craft and guile to spoyle and driue it out

of heart, and drowne in luxury, sensuality, and couetousnesse that ancient generositie they had hereditary from their fathers, & cause them to lose the loue they owed to the safetie of their state. As for the church, which ought to haue bin the mother of piety, the pattern of good manners, the bond of al other orders; they haue dishonoured & defamed her as much as they can, making the greatest charges, & prelacies to be the reward of the vilest, yea fowleſt seruices of the Court. So that impietie and ignorance haue in many places ſate them down vpon the throne of holines & truth, & made the order odious by the lewdnes of ſuch as were preferred thereto. The officers of Iuſtice, who alone might in ſome ſort haue kept the reſt in their dutie, if they had bin honeſt & true, as they ought to haue bin, haue ſuffered a maruellous chāge; their principall authority hath bin withdrawne towards the ſoueraign, not to be adminiſtred, but peruerterd by courtiers, at their pleaſure that were in fauour. And to crowne ſo many diſorders, and heape vp miſchiefe on vs ouer and ouer, are ſalne out the quarrels about Religion, vpon which occaſion haue been rayſed parties and factions by whomſoeuer it hath pleaſed, which were eaſily entertained by the facilitie and lightneſſe of our people, and by the deuices of our neighbours, which ſought to ſhelter themſelues vnder our ruines. With theſe ſparks hath bin kindled the fire that hath almoſt conſumed vs; enery one hath run to it, not to quench it, but to carry away his ſhare, as out of a generall firing.

Muſt we wonder if an old ſtate dieth of ſuch a diſeaſe? we ought rather to admire if it ſhould recover it.

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Adde

Adde vnto this old Prophecies which long agoe were made touching its destruction, which to our great griefe haue proued so true, that they haue got glory vnto the Art, and credit vnto such people as haue euer beene held for Cheaters: Which teacheth vs, that reuolutions of great States come from aboue and are delared euen afore they come to passe. I say then, when as that which you feare should happen, it were but an ordinary thing, naturall, & foreseene; & therefore we ought to beare it patiently, as we doe the vicissitude of seasons, the alteration of elements, and other changes wee dayly see in all parts of the world. And notwithstanding, I doe not say it is a thing must come to passe vpon necessitie, & despaire not yet of the well-fare of my poore *France*, nor of my poore *Paris*; yea I perswade my self, that if her end and ruine cannot be auoyded, God will put it off till some other season: for although the signes of this disease, not onely contagious, but also pestilent and infectious, that hath seized on this State, are deadly for the most part; neuerthelesse it seemeth Nature now beginneth to helpe her selfe, and the noble parts shew yet some strength and liuelinesse to endure the remedies.

The people which suffered themselues to bee carryed away with this ruinous commotion, and by the windes of Feare and Hope; Feare to lose their Religion, and Hope of some ease and reliefe: see plainly they haue by their mad counsels drawne on the mischiefes they shunned, and put backe the good they expected. Let vs suffer the humours to ripen, and you shall see Nature will worke of her selfe, and bring forth

forth wholesome effects; moreouer the leaders of the people, begin to lose the hope that moued them to this proiect: that beame of popular fauour, which had rowzed their spirits, is past like a lightning, and Fortune hath shewed she did not fauour them so much for their good, as for our mischiefe. They see more, and see it euidently, that strangers, with whom they made account to vnder-proppe their greatnes, wish for nothing so earnestly, as for their ruine, and borrow their armes, onely to make vse of them, to doe their worke, hauing resolved not to doe them any other fauour, but what the *Cyclope* of *Homer* promised to *Vlysses*, which was to eate him vp last of all. Doe you thinke them so vnwise to their owne good, and so vnnaturall to their owne countrey, so ingratefull to the people, who haue loued them so well, that seeing things in this case, they chuse not rather to make *France* beholden to them, restoring peace, and rest vnto her, and keeping still those great and honorable titles, which they may haue; then to make their name and memory odious for euer, casting themselves vnder the shamefull bondage of an ambitious *Spaniard*, and tumble downe headlong with them such as haue put their life and safetie in trust vpon their fidelitie? No, I will neuer belecue they intend to staine their reputation with so base an action, and therefore I hope they will bend themselves vnto the wishes of the people, that inuite them to quietnesse: if they doe it, what should not wee hope for? and when they doe it, what should wee despaire of? seeing that God hath brought forth in our dayes, and iust vpon the nicke of this fatall commotion, a

Prince to succeed this crowne, onely in the world able to raise vp, either by peace or warre, the burthen of this decaying State. For peace he hath the name of that Great and Royall familie of Saint *Lewes*, which calleth backe to his obedience all the Subjects of this Kingdome, which cannot hope to bee governed by a happier auspice, then of the Race of that great King, that hath raised vp to heauen our French Scepter, and hath lifted himselfe on high by his pierie, to bee as the Guardian and Tutelarie Saint of this State. Hee hath a naturall goodnesse and clemency, that reacheth euen to extremitie, and would make him to be suspected of negligence, if his valour and generositie, which appeareth in all the parts of his life, did not blot out this suspicion. For though his Fortune, more crossed then any Princes of his time, hath brought him forth amidst ciuill armes, and amongst iniuries, you cannot marke one onely example of Reuenge; being so farre from doing it, that hee hath not so much as sought for it, thinking himselfe to be sufficiently reuenged, in despising his enemies, and taking away from them the meanes to doe harme: so that he hath made it doubtfull, whether it bee more happy for him to ouercome his enemies, or for them to be vanquished by him.

Now, if with all this, God that keepeth the hearts of Kings in his hand, doe dispose his, to that which is yet necessarie for the perfect vnion of his Subjects, and to that end conuerteth him to the Catholicke Faith, and Religion of the Kings his predecessours; who can hinder
our.

our happinesse and repose? Now wee haue great reason to hope well of it, as they report of the nature of this Prince, who is very capable of reason, and easie to bee perswaded vnto that, which they make appeare to him to bee fit to bee done. Wee know what hee hath promised about it to all his Nobilitie, hee hath bin euer commended to bee a faithfull Prince, and who neuer breakes his word; I assure my selfe, in the end wee shall haue what wee ought to desire at his hands in this respect, and by those meanes shall beate downe the armes of such, who protest to haue taken them onely for this occasion. It notwithstanding the obstinacie of those, who seeke their greatnesse in publike ruines, doth inforce him to trie out by the edge of the sword, what the edge of reason ought to decide; who could succcede to this State more sufficient to settle the Kingdome anew againe, and couer vnder the shaddow of his buckler this poore crowne, assaulted on all sides? God hath giuen him a heart full of valour, and inuincible courage in aduersitie; and least his courage should bee slackened with ouer-much rest, hee hath exercised him from his childe-hood in continuall trauels and dangers, with such Fortune, that so many hazardous passages haue beene to him in stead of a Schoole of Vertue, and a Haruest of Glory, and seemeth certainly, seeing the progresse of his Fortune, that she hath on purpose raised this warre, and called to it so many seuerall nations, to behold the spectacle of an extreame valour, and an

extreme good fortune. No, no, beleeue it, you neither obserued in the succession of times and course of ages, that States are ouerthrowne, when God sendeth such Princes to command them. They haue perhaps beene shrewdly shaken and tossed, but afterwards, they haue settled themselues againe by the vertue of such Commanders; so that I presume, that the motion and change we feele, is not for the extirpation of the State, but onely an incision that is made with a painefull and rough instrument; and in lieu of the branch God hath cut off, hee will put on a graft vpon the royall stocke. And therefore I hope God will finde, when we looke least for it, some conuenient meanes to saue vs all, and specially this faire and famous Cittie, wherein there is a number of men, which call vpon him with a pure heart.

Neuerthelesse, if it should fall out otherwise, wee must take it patiently: for such great accidents happening by the eternall prouidence, it is no more lawfull then possible to oppose our selues against the, & say further, that it is neither iust, nor profitable to be vexed for them; being most certain, that whatsoeuer is ordained by that soueraigne Hand, is for our good and his glory. But since it is supper time, and that this discourse may be better continued by those that hearken to me, then by my selfe, I wil leaue it to them, seeing our miserie is common, that they may affoord something to our common comfort.

There *Musans* ended, and we rose with a more settled minde then wee late downe. This is not all, quoth I, *Musans*: seeing you discharge your selfe from prosecuting the discourse you haue began,

you must choose some one that will finish it. Whereupon he kissing a withered posie that he held in his hand, presented it to *Orpheus*, I giue it you, quoth he, against to morrow: I accept, answered *Orpheus*, the posie, but not the charge to come vpon the stage after *Roscius* as the Prouerbe is. And so wee parted with a mutuall promise to meete there againe the next day at the same houre.

The end of the first Booke.

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ORPHEVS:
OR
THE SECOND
BOOKE OF
CONSTANCIE.



LONDON,
Printed by *Bernard Alsop*. 1622.

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TO THE RIGHT

HONOURABLE, AND

All-praise-worthy, the Lord

BARCKLEY.



Our Lordships very name (were there nothing else that did induce me) might be argument enough to make me dedicate this, and with it my owne selfe also to your Lordships service: but when by the world (which seldome gines Vertue her due) is added to your Lordship such perfections, as made the Heroes in former times so farre surmount the ranke of ordinary men; ever knowing Vertue to be truly Noble: I could not chuse but also inuest your Lordship in these titles, from whence those famous men thought themselves to haue reapt no small honor: and that was in patronizing studious endeavors which interest in you, if it may seeme rather to be by me vsurped, then iustly challenged, or rightly deserved; blame therein not my presumption, but rather your Lordships vertuous fame, that imboldened me so farre as to present so small a thing vnto your view: which if you vouchsafe to looke vpon with a gracious eye, I shall thinke my selfe bound for euer to remaine

Your Lordships most
humble seruant,

ANDREW COURT.

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ORPHEVS,

OR
THE SECOND BOOKE
OF CONSTANCY.



THE next Day, presently after dinner, there was an Allarum beaten in the towne, & because we were all foure of one quarter, wee met together in the Court of Guard: there we gazed one vpon another speaking with our eyes and faces, & saying to our selues; what pittie is this, we must stand armed against our owne good, and driue in a manner our good fortune from vs? for what good man is there, who doth not wish, euen with the lacking of the towne, rather to get out of this extreme misery, & deliuer the kingdome from it, then to sacrifice our liues thus to the rage and fury of a small number of seditious, who desire to satisfie their cruelty and couetousnesse, with our anguish & pouertie? What fatall sluggishnesse is this, that all this people, or at least, most of those we see armed here, know their euils, and wish for its remedy, & may haue it if they will, and notwithstanding haue not the heart so much as to complaine, and maintaine those who shew them the way how to saue themselues? so far hath this poyson of sedition seuered their wils, & the feare which the wicked haue printed in the hearts of simple people, hath frozen their blood, and stifled their spirits. Now being come neere one to another:

Well quoth I, our meeting is put off, as farre as I see we are like to want such a sweet afternoone as we had yesterday. Neuerthelesse, this shall not excuse you of that you owe vs, rather the forbearance shall encrease the debt, for as you see our euils waxe great, so your reasons must be stronger. I feare much, quoth he, this day wil scatter vs, & depriue vs perhaps for euer of so sweet & delightfome a fellowship. I can assure you that if death had taken me away yesterday when I came from you, she had found me very content, and had finished my life to my liking. For I confesse that the discourse of *Museus* so asswaged my griefe, and so settled my minde by the weight of his reasons, and by the sweetnesse of his words, that I could wish to be sad euery day, if I were sure to be alwayes so well cheered vp.

It is a happy disease that is cured with pleasure: oh how earnestly did I desire he should haue continued his speech, yea vpon condition I had lost my supper, nay vpon condition that I had not supped all the yeere. Such discourses are nothing else but *Nectar & Ambrosia*: it is meat more necessary this day to the mind, then bread & wine to the body; it is both nourishment & physicke. I sweare to you, when I heard him me thought that the faire *Helena* of *Homer*, with the same hand wherewithall shee stole the hearts of the *Greekes* and *Troians*, powred into my mouth that sweet and gracious *Nepenthes*, which lulled asleepe the sorrow of the afflicted, & restored the their courage. He hath, quoth I, turned ouer his charge into a good hand: I hope what hee hath beganne well, you will finish it farre better. Thereupon it was told

told vs that the noyse was past, and we might retire. Then I tooke them all three by the cloake: you must come, said I, where you promised yesterday; it is lawfull for armed men to right themselves: if the Roman law permitted to draw into Iudgement those who refused to goe; how much more the right of armes? Wee will not goe onely, quoth *Linus*, wee will runne thither. After wee were come in, and had put off our armes, and walked a turne in the garden, to gather our spirits; I pray you quoth I, let vs take our places againe, and let vs provide for rest, and quietnesse, for in my opinion wee shall haue time enough to stand. And since that it belongs to you, Signior *Orpheus*, to continue this discourse, looke for no more intreaties, and vse no excuses, for in a word we will not receiue them; after some such summons *Orpheus* began thus:

It is indeed the greatest, and surest comfort man can receiue, and take in publike, and priuate calamities, to perswade himselfe, that whatsoever befallerh him is ordained by that eternall power, distributed by that infinite wisdomme, which gouerneth the world with the same goodnesse and Iustice wherewithall hee created it. When this opinion is once rooted in the heart of man, I doe not see what windes can shake his constancie: For as much as wee ought to beleue, there commeth nothing from that kinde, and gracious hand, but what is intended for our good. Now although this Prouidence (which wee may define to bee the perpetuall care God hath in the gouernement of all that Hee hath created) doth shine continually

ally in all the parts of the world, and appeareth in wonderfull effects; neuerthelesse, most men turne their eyes, and looke awrie vpon it, struing to deceiue themselues, to the end they may not bee beholden vnto that wise mistresse, who ruleth the birth, and conserueth whatsoeuer is seene in this Vniuerse. There hath bin truelie verie few, that durst bee so impious as flatly to denie it; but if there hath bin any, I will forget their names, and being so vnworthy, I will suppose they neuer were. There are a number indeed, whose opinions I haue heard, but alwaies reiected, which acknowledging diuine wisdom, and power in the first creation of the world, haue taken the gouernement thereof from it, after it hath bin created; some attributing it vnto that order, which they call Nature; some to a fatall necessitie, some others vnto Chance, and Fortune, wherein they seeme rather to haue changed the name, then the power of diuine prouidence: for in expounding their opinion, they plainly declare, that in all worldly accidents, they acknowledge some Entitie, that is great, and diuine, the nature whereof is incomprehensible; and neuerthelesse, by I know not what carelesse presumption, they would haue that little which they vnderstand of it, to passe currant for sound doctrine, and a part for the whole, choosing rather to mistake Prouidence, then acknowledge their ignorance.

It falleth out with them, as it might doe with three seuerall persons, which comming three seuerall wayes, should see a farre off, a great pyramide of
Marble,

Marble, such a one as you might imagine that of the kings of Egypt, carued on three sides with many Characters and hieroglyphicall letters; euery one marking at first that face which is on his side, and comming no nearer iudgeth there is no more but that, and goeth backe with an opinion he hath seen all; to all of them report sundry tales of one and the selfe same thing, each of them maintaining it to bee as he had seen it on his side. But had they approched nearer, and walked round about it, then euery one of them should haue seene all the three faces, and haue knowne that all three make but one body; would haue bene well enformed of the thing, and would agree all together in it. When these men are come to contemplate that Soueraigne power, which conducteth and gouerneth this Vniuerse, and that they haue considered it in its effects, euery one of them hath had enough to behold it a farre off, and apprehend as much as the first sight afforded him.

He that obserued an order and continuall course of regular causes, which are brought forth one of another, hath called it Nature, and hath beleued this Nature did all. He that had seene many things come to passe, which had bene fore-seene and fore-told, and neuerthelesse could not be auoyded, hath called the power that produced them Destinie, and fatall necessitie, and deemed all to depend from thence. The other that had seene an infinite number of casualties, whereof they could giue him no reason, and which seemed to happen without cause, hath named the power from whence such euent did proceede Fortune, and hath esteemed all things to be managed

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on this fashon. But if euery one of them had taken the paines to approach neerer vnto truth, and report publikely what he had seene in priuate, perhaps they might haue knowne truly, what was the figure of that first and soueraigne power, from whence are deriued all the things, and all the accidents of the world, and vnderstand, that in this Nature, in this Destinie, in this Fortune, gathered all together, shineth through humane ignorance, that wise and excellent diuine Prouidence, known neuertheles more according to the proportion of our weake vnderstanding, then according to her incomprehensible greatnesse and Maiestie.

For I doubt not, but in the Creation of this Vniuerse, God hath established a rule and a certaine Law, whereby all things must be produced, disposed of, and maintained, which if any one will call Nature, I will not gainsay, so that he makes not of it an Essence separated from God: vnto the which hee should thinke hee had committed the gouernment of things created to set himselfe on rest. Contrariwise, this Nature can bee nothing else but the first Power and Vertue, which from the beginning, without any separation from him, hath printed it selfe in the matter, and hath giuen vnto it that regular motion by the which things are maintained in their being, and bring forth their effects besides. Which Power and Facultie is by him from day to day, and houre to houre, and moment to moment inspired in the world: which as it preserueth it, so it doth create it anew againe, and repaire it still, and euery day makes it vp as it was made in the beginning. In
such

such sort that it seemeth, God hath built it onely as a shop for him to worke in perpetually, and keepe still in action his infinite goodnes, which cannot endure but it must communicate it selfe vnto men. True it is, that like a great Architect he hath many workefolks vnder him, which he doth imploy about this great government, not so much for any need he hath thereof, as for the ornament of this stately worke-house, the gracing of its brightnes and magnificence, to impart vnto his creatures one of his most high, & soueraigne faculties, & cause them to produce, & create in a manner something as well as he. And therefore through an admirable wisdom, he hath left some part of these low & terrestriall things imperfect in some kind, to serue vnto man as matter & subiect to work vpon, & hath forthwith giuen him the art to adapt & apply them. He hath giuen him stones, & hath not giuen him buildings, but the art to make them; hee hath giuen him mines, and hath not giuen him monny, but the art to make it: he hath giuen him corne, and hath not giuen him bread, but the art to make it: he hath giuen him wooll, and hath not giuen him cloth, but the art to make it.

To be short, it seemeth that after hee had created man vnto his likenesse, he hath shared with him the honour of the Creation of things, yea euen of the Creation of man himselfe, his will and pleasure being he should co-operate with him in the generation of his posteritie: and that as hee, Soueraigne and chiefeſt Creator, had made the soule in his image; so man as an associate to his glory, should make in the generation another body like vnto his:

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And though God hath kept to himselfe the creation of the soule of man, as of a great Master-peece, which cannot be wrought but with his owne hand; yet in that he hath also called man euen as to his helpe, ha-ving granted him the institution, discipline, and polishing of it, that hee might bragge in a manner to haue afforded something to his owne perfection. But you must neither say nor think, that the authority he hath giuen vnto creatures, doth lessen his in any thing: he doth not rely vpon their care, neither doth he rest vpon their vigilancie: contrariwise, the greater power he hath giuen them, so much the greater need hath he to watch ouer them; and the more labourers hee hath at worke, so much more necessary it is he should haue, not onely the Eye, but also the Hand ouer them, to amend what they doe amisse. & contrary to the perfect patterne hee hath proposed vnto them, and to guide and direct them in their workes, which cannot any wayes stand nor last without his helpe and assistance. This will I then say, that what great faculties soeuer wee obserue in second causes, we ought not to thinke for all this that the first is idle, and that the others doe any thing but by his direction: and farre lesse belecue, that this order and continuance wee see in all things, is the chiefeest and vniuersall cause thereof, seeing it is but the effect; no more then in Musicke the melodie is not the cause, but the effect of concords, produced by the Musitian his skill and art, who gathereth the sounds, and ordereth them into good consonance.

Now as it is Prouidence, which by this regular order that is called Nature, bringeth forth and main-
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taineth euery particular thing, according to the generall Law that is appointed for euery one of the same kinde; so it is she which besides this regular order called Nature, giueth sometimes vnto worldly things qualities, and intermingleth accidents, which one while are different, another while contrary to their nature, and then doth bring about the meeting of things amongst them, to make them bring foorth the effect she hath ordained: so that knitting and gathering vp many different causes, she draweth from the connexion and weauing thereof, not the ende that is natural, or propounded to euery one of them, but an euent prescribed by her selfe. Insomuch, that as Nature is seene, especially in the creation, production, and maintenance of euery thing in it selfe, according to its kinde, and condition, and by an ordinary rule, and euer alike: Destinie contrariwise appeareth in euent which proceede from the meeting of these things already created; which being ordered by a rule vnkown to men, produce fore-ordained effects which seeme ineuitable, and do not concerne, nor accomodate themselves so much to the nature of euery particular thing as vnto that of the Vniuerse.

Certainly it should seeme that this Law had not bin needfull in the world, if euery thing had kept the first motiō God had giuen vnto it at its creation: for hauing infused in euery one the most perfect forme and principle of working that could be desired, it followed, that if they had continued in that condition, their owne Nature had of her selfe directed their actions to good effects one towards another, and consequently to the good of all the world, and glory of

the Creator. But either through the vice & imbecillity of the matter, or through the tēdernes of their forme, which could not subsist, without they should adhere perpetually vnto their Creator, they haue beene disfigured, and strayed from the way which Nature had traced out vnto them.

For example, Angels and men were created as the most perfect and absolute peeces of the world, and God in the Creation had infused in them a lively and pure light, to direct their actions to make good vse of worldly things: and consequently to bring forth workes to his glory. But as it falleth out vsually in great Buildings, that a rich Wainescot, or an artificiall winding Staire wrought with great skill, will soonest decay; because that the more excellent a peece of worke is, so much the weaker it is: so those most perfect creatures haue first of all declined from the right way, peruered and violated the end of their Creation. Which disorder did not remaine onely in them, but for the great power wherewithall they were created, they haue caused it to slip into the things they had abused. And moreover it seemes, that by their fault other things that were created for them, were presently changed, either by a secret consent, or by a secret iudgement to serue for their punishment. Therefore it hath beene needful that this All-seeing-eye, which pierceth through ages as the Sunne through the Aire, hauing from the beginning foreseene this confusion, should euen from that time appoint a remedy, to stay the presumptiō both of mā and Angels, and let them, least they should stretch their

their ill actions as farre as their ill wills.

The remedie hath beene this inuiolable Law, by the which he hath prouided for all euents, and hath ordained that things should happen as we see them fall out; not altogether after the ordinary power of causes, but as it pleaseth God to make them worke, sometimes increasing, sometimes lessening their strength; and now and then causeth them to worke against their nature; and bringeth backe to his will what men thinke to doe at theirs. But some one will say, that this Law seemes to be contrary to the first; God being immutable in his essence, should be so likewise in his determinations. Ought wee to thinke, that hee, who knoweth all things from all Eternitie, taketh new resolutions? The alteration that is in this, is not in God, but in his workes; which being separated from him, who is vnchangeable alone, could not be like vnto him, but subiect to decay, and waste away by the defect of the matter whereof they are made. And the remedy God hath brought vnto the euill, is not a new aduice, though it bee put in vse since the corruption of Nature, neuerthelesse it was resolued vpon euen before her creation.

For as a worke-man that sets a Clocke to goe foure and twentie houres, before he taketh vp the weights, and setteth it on going, can fore-see, that either rust wil stay its course, or that some idle fellow will stirre the needle, touch the wheelles, or remoue the ballance; & euen then prouides whatsoeuer is necessary to set it in order again, & restore it to the first point: so God, that hath foreseene euen before the
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Creation of the world, what would fall out in the gouernment and maintenance thereof, did in the same instant appoint remedies for it: which though they come not to our sight but after a long time and succession of ages, yet they were prepared from all eternitie. For as the Poet must haue his Play in a readinesse afore any body comes vpon the Stage; and that as soone as the Prologue begins, he that is to play the last Act must know well his Quew: euen so fareth it with all the things that are come to passe, and that shall happen hereafter during so many yeeres in this world; whereof the last that must finish the age of the world, was knowne, and ordained by the Creator, afore the first began to be. It is that, as I thinke, *Diar-chas* in *Philostatus* would intimate, when hee sayd God had begot the world all at once, as the Beasts do their yong ones: notwithstanding that he hath brought it forth by little and little as they doe, causing one part to come out first, and the other after. It is not Time that is the father and authour of things, hee is but their Steward, and as *Tatian* shewed vnto the Greekes, the Dispencer that bringeth them vpon the Stage.

Yea but some will say, If things were ordained from all eternitie; and that this decree cannot be violated: what will become of the libertie of our Will? must it not be a Bond-slaue vnto this Law, and bee such, or such, good or bad, according as it hath appointed? No: for this Destinie that hath fore-ordained all things, hath decreed that our Will shall bee free; so that if there bee any necessitie in our will, it is this, that it is necessarily free. And as for that our
Wills

Wills haue beene foreseene such as they shall bee, they haue beene foreseene, because they shall be so: and are not so, because they haue beene foreseene. But another will say: What auaieth our will, seeing that of such things as wee would haue to be done, there comes nothing to passe but what God hath ordained, and there is almost nothing in our power? We cannot almost desire any thing, how easie soeuer it bee, if it were but in a manner to carry our hand to our mouth, that may not be hindered by an infinit number of chances: it is that which the Prouerb saith, There falleth out many things betweene the Belly and the Lips. Though we can do many things that we will, and will many things that we can do, yet we cannot say that any euent how little soeuer it be, depends wholly vpon vs.

Notwithstanding, our Will remaineth free, because it is not the action, but the motion vnto action, and serueth vs neuerthelesse: because that althogh it be not the onely cause, yet it co-operates with the rest, which are gathered and bound by Destinie into the same knot, to bring forth one onely effect. When it aimeth at the end which it ought, it is backed by Destinie, and fauoured by the meeting of other causes, and so doing it is conducted vnto its owne purpose, or at least to another ende, that Prouidence iudgeth to bee good for it. When contrariwise it is bent to an ill end, it is by the concurrence of other causes, and force of Destinie, carryed away to a cleane contrarie end from its owne, but still for one purpose; from the which in spight of it, God draweth his glory, & the good of the Vniuerse. For although

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Destinie

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Destinie most commonly changeth nothing in the nature of causes ; and suffereth those that are voluntary, to worke voluntarily; and those that are necessary, necessarily; and those that are naturall, naturally : neuerthelesse, from the mingling and gathering of them altogether in the point & forme wherein he causeth them to meete , he bringeth foorth such effects as he listeth, drawing oftentimes from the selfe same causes cleane contrary effects , as by the transposition of the selfe same letters wee compose words altogether different. He is so cunning a worker, that he can apply any thing to doe his pleasure: yea many times when as wee thinke to withstand his counsels, suffering vs to haue our will, he carrieth vs where he pleaseth: iust like vnto that great Circle in heauen, that inuolopeth all the others; though he letteth not their naturall course from West to East , neuerthelesse he draggeth them all euery day along with him from East to West. Whether we run or goe, hasten or stay, goe right or wrong , we come still to our lodging with Destinie : we cannot auoyd it, we fall vpon it in recoyling from it , we finde it when as we flie from it, we run vpon it thinking to ouer-run it. This Destinie comes from too wise a power , and too powerfull a wisdom, to bee resisted either by force or craft.

Now such , and how great soeuer it be , it is but euen as Nature, one of the effectsof that wise Providence, which filleth & gouerneth all things, & that is spred ouer all the parts of the world, being euen as its soule. She ruleth all the parts of it with wise
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and infallible counsels, & most certain reasons; which often we do not apprehend but very late, and sometimes not at al: either for that her wisdom is so deep & inscrutable, that we cannot penetrate into it; or that our negligence and stupidity is so great, we doe not vouchsafe to open our eyes to consider it: from whence it coms, that men attribute vnto Fortune the accidents whose causes they comprehend not. And frō thence it is come, that some being grown so brutish, as they obserued no causes of the effects which they saw, they deemed all did happen by chance. So out of their ignorance and brutalitie, they haue made themselues a Goddesse, which they call Fortune, and paint her out blind-fold, turning with a wheele worldly affaires, casting al at randome, and throwing her presents, and fauours by chaunce, as they do new money at the first entrance of Kings into a towne, according as they stand neere, so euery one takes vp, what falls vpon him. But I could wish that those which would make the world to be gouerned so many ages, by this rash, and blind foole, would but suffer her to gouerne their houses for one yeare: they should see fine oeconomie. Sillie people! they perceiue well enough that a small familie cannot subsist a yeare without great prudence: and they would haue this great Vniuerse, composed of many different parts, to subsist so many thousand yeares, vnder the conduct of Chance. They would not haue giuen a flocke of sheepe vnto a Shepheard that were ill sighted: and they would commit vnto a blinde Temeritie, the gouernment of so many legions, both of

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Angels and men. O ingratefull kinde of people! why do you set vp Altars to your gods, if your sacrilegious opinions worship nothing but Fortune? Why doe you offer sacrifices after your victories, to giue thanks vnto her, that saw you not when she saued you, and seeth you not, when you giue her thanks? you thinke perhaps that this Hobgoblin hath better eares then eyes. That which filled men with this error, and compelled them to snatch the Rule and the Compasse from the hands of Prouidence, to make all things to rush at randome one against another, and happen by hazard: it hath beene, in my opinion, for that they would accommodate the greatnesse and power of God vnto their infirmitie, and that they would acknowledge no higher and deeper Diuinitie, but what the first obiect of things offered vnto their senses.

Diuine Prouidence is an abyss of light, vnto whose bottome the wit of man cannot reach, but onely in keeping his eyes fixed vpon it a long time, and yet they must gather their sight into some little hole, and guide it as by a leuell, for feare this infinite brightnesse should dazle it, and put it out. Neuerthelesse, for to know simply that she is, and that there is no Fortune; the least and weakeſt wit of the world may suffice. For let vs obserue neuer so little the gouernment of the world, and of the parts thereof, we iudge presently, that there is nothing in it rash and aduenturous, except our ignorance and indiscretion: and yet it is so onely to our selues, because that euen our temeritie and inconstancie is certaine vnto Prouidence. There is nothing in the world, how little
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foeuer it be, that can escape her : she manageth and guideth all things, she holds them, and keepes them in the very place where they ought to be, as well for their particular, as for the good of the Vniuerse. Now amongst all others, there is none in my opinion, ouer which she watcheth so carefully, as ouer Empires, and Kingdomes : whereof she is the true mother and protectrix. We see euer their off-spring and beginning marked in heauen, and let downe into the world by the reuolutiō of the Stars. We see them come to passe with so strange commotions among nations, that you would say, that Earth is in labour, and trauell to bring them forth. They increase with such wonderfull accidents, with such memorable iouls, and happy chances, that Diuinitie is not seene in any other place to further and aduance more euidently the successe of affaires, then in the establishing of new States.

Call to minde, I pray you, the comming of the Iewes into *Palesline*, and consider how miraculously a company of poore wandering people hath subdued so many Nations, ouerthrowne so many Prouinces, destroyed so many Cities, to build vp that great and stately *Ierusalem*, and set vp that rich and magnificent Temple, wherein alone God would be serued and worshipped for a time.

Come afterwards vnto that obseruation of *Titus Linius*, vpon the increase of the Romane Empire, comparing vnto *Rome* the Nations wherewith shee was compassed about in her minority, which were al more potent then she in riches, men, and armes, and in all commodities : hee wondereth she was not

fished a hundred times in her cradle, and that shee
 was suffered to grow into that greatnesse, as much
 enuied as admired. But God seemed to lend her his
 helping hand to ouercome her enemies, and put (as
 the Statue of Fortune did vnto *Demetrius*) townes
 ready taken into her Fist. Surely God had chosen
 that part of the Earth as fatall, to bee the chiefeſt
 place of the world, to gather vnder this head, *Europe*,
Asia, *Africa*, as the members of that Empire. When
 I consider also the establiſhing of this heretofore so
 braue and flourishing kingdome of *France*, whose
 honour and fame hath bene spread from East to
 West; and that I obserue with what number of
 wonderfull chances it hath bene founded, raised,
 and maintained by the space of neere twelue hun-
 dred yeeres; and how often it hath been threatned,
 and saued from great and imminent ruines: I thinke
 it cannot be denyed, but that it is diuine Prouidence
 which hath kept it, and maintained it vntill now.
 And to speake truly: Wherein can she more de-
 light, then to see a great number of men assembled
 together, liue religiously vnder iust lawes, as vsually
 do new-settled nations: & obserue in their order, Po-
 litike gouernment, and obedience, the same harmony
 that shineth in all the world? Now as this wise Pro-
 uidence doth dispose of the beginning of Cities and
 Kingdomes, so doth she dispose of their end: she or-
 daineth nothing but what is iust, how can we then
 complain of her? Consider, I pray you, the destruſtiō
 of all the Monarchies, & of all great Cities: conſerre
 their beginning with their end, and you will deeme
 their first actions worthy to be fauored for their ver-
 tue,

me, furthered in their enterprises by that holy Prouidence; & afterwards you will confesse that their end was iust, and that their wickednesse had euen as it were enforced diuine Iustice to destroy them.

I omit the first Monarchies of the *Persians*, & *Assyrians*, which plunged & drowned themselves at last in delights & pleasures; the Common-wealth of the *Greeks*, that haue bin choaked by ambition & couetousnes; & wil desire you only to turne your eyes towards the ruines of that wofull *Ierusalem*: & consider whether in the time of her destruction, she was not a burthen vnto Earth, and a blemish vnto Heauen; as well for that she was the Theater, whereon impiety did striue against the Sonne of God, as that she was then a sinke full of Villanie and wickednesse. Was not Prouidence seene to proceed by degrees vnto the punishment of this people, whose wicked actions were long before prophesied; & after they were done, were threatned, and the punishment preached that waited for them? And when the time was come, did not all things dispose themselves vnto it? and haue not they themselves wrought their owne ruine in such sort, that it was not in the power of their enemy to saue them? All things were more merciful to them then themselves, and of all the mischiefes they endured, there was none more cruell then such as they did with their owne hands. Wickednes is iust in this, she vsually punisheth her selfe, carryeth her selfe in spite of all the world to the Gallowes, and is often her owne executioner.

Let vs passe vnto the destruction of the city of *Rome*, and let vs see when it happened, and in what manner.

It

It was not when their conditions were pure and godly, that Iustice, Faithfulnesse, and Magnanimitie flourished therein, insomuch as it made *Tertullian* to say, that their Lawes came verie neere vnto Innocency; but it was after they had dispoyled al the earth of her Riches, and that together with the Gold and Siluer of their Prouinces, they had drawn their vices & corruptions. It was after Truth had bene a long time preached vnto them, and that they could not bee recalled from an incestuous and profane idolatrie, to the pure seruice of God. And how came it to passe? Euen by miraculous meanes, and wherein Prouidence shewed her selfe continually. There were seene vnknowne Nations, moued by secret motions, and hidden inspirations, hauing scarcely any intelligence one with another, rise whole from their seat, to ouerflow one after another this Monarchy. And in the same time the Emperours and the subiects, which had in times past kept by the onely fame of their vertue all the nations of the world vnder their obedience, so faint-hearted, so diuided into factions, and so ill aduised, that you would haue sayd, that Prouidence had sent Mowers vnto a ripe Haruest ready to be cut downe.

But we need not to looke after forraine examples; let vs but examine what estate our *France* was in when the storme came vpon vs, and the manner how we haue bene beaten. I will no more then you, haue so bad a conceite of the well-fare of my countrey, nor despaire so much of the mercy of God, that I thinke her vtter destruction to be at hand. Neuerthelesse, what way soeuer things fall out, it must needes

needs breede an exceeding great alteration, full of miserie and calamitie. Can we deny but that this calamitie is iustly come vpon vs, and that wee were growne then into such a disorder, an infamous corruption, that we were ashamed of our selues, and serued as an argument vnto Impietie? to conclude that God who forbore so long to punish vs, had no care of humane affaires. I will not offend your eares with a new rehearfall of the abominable vices that raigned amongst vs, and bee alledged by posteritie, for a witnesse of the shame of my nation, and of the infamy of this age. I will content my selfe with that which *Musæus* hath touched of it in generall, and very sparingly: and with that which you all know in particular, to your great grieffe, as I beleue. I desire onely to enter into consideration with you of the manner which Prouidence hath vsed to punish vs all one by another: leading & guiding our actions to an end altogether different from our own intent, & turning all our counsels against our selues for our punishment. We are here amongst our faithfull friends, I beleue that whatsoeuer we shall speake, shall not go ouer the threshold of the doore, wee may speake freely.

If humane meanes and policy might serue against the decree of Prouidence; questionlesse it seemed that the late King might easily haue auoyded the mischief that ouerwhelmed him. For first, there was no likelihood to vse against him the pretext of Religion: seeing that he was not onely a Catholicke, but euen excessiue in shew of deuotion, leading the life rather of a Frier, then of a King: so that whatsoeuer the opinion

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of religion may worke in a State, it was on his fauour, and seemed to doe much for his conseruation. Amongst his subiects, the Princes of his blood were of his partie: as well for the duetie they owed vnto his dignitie, as for that they were perswaded, that the new faction which was raised in the State, was to suppressse them. The Nobilitie was almost all at his command; as well for the same reasons, as for that they knew full well, that if the people made an insurrection against their Prince, they would pull downe all that were high and loftie. The poore countrey people were so wearied with the last warres, that they sought for nothing so much as rest; those of townes, and citities had almost their wealth in the Princes hands; either by reason of the Rents or Offices that euery one had bought of him, he hauing bestowed the places that belonged to warre, and the execution of Iustice vpon them, that enioyed them at that time. Among Churchmen, the Prelates were all made by his hand; and whosoever looked for any preferment, could not expect it but from him: and for the meanner sort, hee graced and fauoured them as much as he could. Who would euer haue thought, that a King strengthened with such meanes, should haue feared any thing? specially a commotion that was the certaine ouerthrow of all such as should put their hands vnto it? And at least, who would euer haue mistrusted, hee could haue receiued such an affront as hee suffered that fatall day of the Barricadoes, that birth day of our miserie? Mee thinkes I dreame whenloeuere I call
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it to mind, and cannot beleue what my memory representeth vnto me : so farre this accident seemeth to me to goe beyond all sense and reason.

The King was in his capitall Cittie, attended by a very great number of braue Princes, Lords and Gentlemen ; his Parliament was there, and his officers of Iustice, he held the battell, and had in his power all the strong places of the towne, the Ordinance and Munitions of Warre, the Maior and Sheriffes, Coronels and Captaines of the Cittie were all his Officers and obliged Seruants, and much affected to his seruice: he had moreouer neere fixe thousand men of warre strangers, disposed of abroad as he pleased himselfe. Notwithstanding all this, a popular commotion raised vpon a false report, made him to behold his people armed against him, and his owne person besieged in a manner within his owne house. It was a wonderfull thing for a man to consider the humour of the people in their mutinous fits; for among so many armed men that came forth, the better sort iudged well enough the end of this action, and euen the most part of the rest, were kept backe by the respect due vnto the Soueraigne. So that if they had bin questioned euery one by himselfe, there had bin few or none that had not wished this stirre had neuer false out, or that it had been already appeased. Neuerthelesse, the furie that mooued these people, did so incense their courages, that those which feared at first to come forth into the street with weapons in their hands, were ready the next day to go & besiege their soueraign Prince euen within his Castle.

So that he was inforced, for to saue himselfe, to retire as if he had fled away, & yet these people were so mad that they would willingly haue pursued him. A strange thing! that those people whom hee had so much cherished, and fed with the spoyles of the rest of his subiects, with whom he had made himselfe familiar and inward: yea farre beyond all decencie, which had more interest then any other in the conseruation of the publike quiet, should lose in an instant the respect of royall Maiestie, the remembrance of his bountie, the feare of the Law, the reuerence of his Magistrate: to cast theselues headlong by such an insolvency and rashnesse, into a bottomlesse pit of woe and miserie.

What meaneth all this, but that there was a higher power, which stirred those spirits, and gaue life vnto this sedition, that it might be the beginning of the punishment, that God had prepared for the King and all the kingdome. For I hold, that euen from that day the crowne fell from his head, and to our great mischiefe and his too, began to be broken. And since that, all things were turned to our ruine, and all the counsels that could be taken for our recouerie, haue beene turned into our miserie and calamitie, and into theirs that were the authours thereof. But that which is the most admirable in the continuall course of our euils, is that, since God suffered this poore state to be torne into those two great factions: he vsed them in such sort, that you would haue sayd, they had beene set and disposed to giue one another by turnes each of them a blow, as if they had beene wagered by diuine Iustice to punish one another. The first blow
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was that which the king receiued; great certainly to see himselfe driuen out of the chiefeſt cittie of his kingdome by his owne ſubiects: to ſee himſelfe baniſhed in the miſt of his eſtate: to ſee himſelfe deſtroyed of his authoritie and of his commodities. To be reuenged he made the ſecond ſtroke at *Blois*, which was a great wound to his enemies, but was no cure to his. He thought by this deed to haue blowne vp all the contrary party, and ſmothered in the blood of thoſe two Princes, the firebrands of ciuill war; but it fell out far otherwiſe, for he kindled them by it, & did let out by this wound the torrents of blood, which haue ſince ouerflowne all *France*. For you know how that preſently after this, almoſt all the great townes of this kingdome rebelled, combined themſelues and conſpired together: you remember how that ſoone after he was beſieged and almoſt taken in *Tours*. Truly all things were ſo bent againſt him, and Fortune ſeemed to be ſo fauourable to the league, that thoſe which were on that ſide thought they had wonne all, and behaued themſelues very inſolently in their Fortune. But the battell of *Senlis* cooled them, & plucked downe the pride & the hope of thoſe that were gone from hence, to buy the pillage of that towne, which wee accounted already euen as taken. Afterwards followed the ſiege of this Cittie, which brought vs within two fingers of our deſtruction; and truly there was no meanes to auoyd it, when the Chance began to turne, and that the king was treacherouſly killed with that fearefull blow that ended his life pittifully, and put all his into a great confuſion. The heart of the League began then to

increase, and new hopes appeared vnto their leaders; specially when as the King that now is, was besieged in *Dápe*, and that they reported in the market place hee should bee brought forthwith prisoner to *Paris*. That good time lasted not long, for euery one wondred to see him, and feele him in the Suburbs of *Paris*, and almost within the citty it selfe. Certainly that amazed vs much, but we grew neuer the wiser for all that. The League had presently after a mightie Armie, and tooke *Vincennes* and *Pontoise*, they promised themselues no lesse in *Paris* then that the King should bee instantly taken: for they thinke here, that to giue a battell, and winne it is all one. They were taught full well, they are two sundry things; for the League gaue the battell, but it was terribly beaten. This losse was seconded with others, to wit, that of *Mante*, *Corbeil*, and *Melune*: neuerthelesse, the Fortune of the vanquisher was not such, but that he found a thorne at *Sens*, that stayed his course. Now behold *Paris* is beleagred, suffering all the calamities that one may, not onely say, but imagine: they looke at this present for the succour of strangers, that will come and spoyle the countrey, and seize vpon *France* if they can.

What is all that, but an Ebbe and Tide of misery, a turne and returne of calamitie, that will swallow vs vp in the end, if God hath no more pittie of vs, then wee haue our selues? who is so blinde, either of body or vnderstanding, that seeth not, that all is nothing else, but the hand of God, which whippeth vs one after another by turnes, with the rodde of warres, without
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any body bee able to exempt himselfe from it? who iudgeth not plainely, that hee makes vse of our mallice and wickednesse, to punish vs one by another. Kings, Princes and Nobilitie are chastised by the insurrection of the people, which shake off the yoake of obedience, seize vpon their houses, cause them to wander vp and downe with their desolate and ruined families: they are chastised by the wounds vnto the which they are exposed euery day, by the effusion of their blood, wherewithall the field is stained almost all ouer. The people on the other side are chastised by the fouldiours that robbe, spoyle, and ranlacke them: townes are taken againe and againe: and those that may bee kept and eaten vp with Garrisons, furcharged with Watching, harried with Toyles, afflicted with Pouerrie and Famine, and which is worst the Inhabitants Robbe, Sacke, and Eate vp one another. As for the Church-men, whose Vices haue as much as any thing else inflamed the wrath of God against vs, and kindled this warre, which they maintaine still as much as they can: they are the common play-game of all the rest, and as the subiect of the insolencies and iniuries both of the Nobilitie and Commons. I forbear to say, that the seruice of God is forsaken euery where, that impietie and blasphemies increase, that all manner of sacriledge and pollution is committed in holy places, and whereas that should bee the most gricuous and and sensible sorrow, yet it is that we do lesse complaine of.

But

But as for their wealth, and temporall goods, for the which we haue beene so tormented; and to say truly, raised for their cause all these Tragedies : how are they dealt with all? Their Benefices, their Lands and Rents are seized on, ouerthrowne, and burnt in the countrey : and their bodies imprisoned, ransomed and wronged in the Citties, the greater dignitie and honour they haue, so much the more are they vexed and tormented. And which is more remarkeable, they are yet worst vsed by those of the faction they haue raised, then by those which they deeme their enemies : No title, no qualitie, no order, no holinesse can protect them from the insolency of the seditions of townes and citties, or souldiours of armies, or countrey Gentlemen.

Now behold how God ouerthroweth the designs of men, and how he can punish them at his pleasure one by another: what is lacking to giue contentment and satisfaction vnto those that haue made any question of diuine Iustice, but onely to see a few lewd villaines, that liue in peace, and practise their wickednes vpon innocent people, punished in their turne. Wee are not yet in the end of this Tragicall play, let vs haue patience but vntill the last Act, we shall see what we expect : we shall see, I say, that the same people which they haue stirred against good men, shall purchase their owne ruine. For people in commotion are like vnto the Sea, which in a storme and tempest raiseth to the top of the water all the filth that is in the bottome, but by little and little it casteth it on shore. Wee haue seene the example of some already, whose ambition and couetousnesse hath bin requi-
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red by the disdainfull contempt and injury of the base multitude. We must hope the rest shall haue their turne too, and shall participate vnto the afflictions they haue procured to so many honest mē. That which is most to be feared, is, that God will wrap vs altogether in one, and the selfe-same ruine, as wee are much threatned; and exterminate all at once so many euill consciences that are amongst vs, being no otherwayes able to amend them. The surest remedie we haue left, is, to prostrate our selues deuoutly before his diuine Maiestie, and by the humilitie of our prayers, bend vnto Mercie the rigour of his Iustice, and obtaine of him, that he will bee more mercifull vnto vs, then wee are our selues; and that seeing we haue found our owne mischief, in what we desired most: he will be pleased by his grace, to let vs finde our good, in that which wee haue most feared. Neuerthelesse, if his wrath doth continue against vs, what Fortune soeuer falles vpon vs, wee must beare it patiently, and with great reuerence, as proceeding from that great and iust Prouidence, whose ballance is neuer stirred, but by the weight of Reason, vnto which therefore wee must submit our will.

I apprehend well enough what offendeth you in this discourse, it is the same thorne which galled me in times past vpon this verie same way. You cannot comprehend, why good men in such accidents should suffer together with the wicked, the innocent with the guiltie. If there be Prouidence, she is iust: if she be iust, she ought to reward the good, and punish the wicked, and not wrap them altogether in

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the selfe-same affliction. But to cleere this doubt of
 yours, I would aske you, in what part of the earth,
you haue haue found this innocencie you bemoane so
 much, & by what tokens you can know it. Our faults
 and sinnes are committed by our members, and
 visible parts of our bodie: but they are bred
 inwardly within our soule, that is the wombe
 wherein they are conceiued, which they pollute
 no lesse for being not brought forth, then if they
 had really come to light: for yet, an ill action
 which we doo, is vsually followed with griefe and
 repentance, that doth somewhat purge it. but as for ill
 intentions, which we foster in our mind, as burning
 coales vnder ashes, we thinke because they are not
 known, they are not ill, & do not abstain from them.
 If the seate of sinne be in our soule, and that we can-
 not penetrate into it; how should wee haue notice
 of another mans innocencie, seeing wee know how
 often we haue offended God our selues, without o-
 thers could be able to perceiue it? But that goeth be-
 yond our reach; let vs suffer him to take notice of it;
 that is the onely Iudge of the heart, and voluptuouf-
 nesse of men: and if wee may presume any thing in
 this, let vs follow that coniecture which is most rea-
 sonable: let vs presume for his iudgement, and be-
 leeuue that he is iust. As truly it is very hard in so cor-
 rupted an age, that his thunder should fall out on
 any place where there were not some guiltie.
 Fishes haue that propertie indeede, that they are
 bred and nourished in the Sea, without any
 taste of the saltnesse of it: but, that men may be nou-
 rished and brought vp in the filth and infection
 of

of the earth, and neuer bee defiled with it; if it be not impossible, it is verie difficult and hard. But I grant you may finde amongst vs a good number of godly and innocent people, that are most of all afflicted by the publike calamitie; I will maintaine notwithstanding, that they haue no cause to complaine, rather they are bound to giue thanks to God for it, as for a great fauour: and reckon those accidents amongst the greatest benefites they receiue from him. This medicine seemeth bitter vnto you, seeing the manner how you taste it: but take it downe, and you will feele it sweete and wholesome, and will more settle your mind then any remedy you can vse: yea I say, that that which we call miseries and calamities, are gifts of God most precious and profitable. To perswade you thereto; it might suffice I haue shewed you that they happen for a good cause, and proceede from a hand that is perfectly good: from whence, as from a quicke spring, are deriued al the veines of our goods. But if they haue a good cause, they haue yet a better end, and that will I proue easily. Neuerthelesse afore I take it in hand, I wil answer some obiections, that as I reade in your face, you haue a minde to alledge against me concerning the meanes that are vsed to attaine vnto this end.

You will say, Are not warres, murthers, sackings, raiuishings, & other plagues wherewith we are afflicted bad things of themselves? those that commit them, haue they not an intent to hurt vs? doe not they desire our harme, doe they not endeaour themselves to vndoe vs? Can you call our miseries,

euils, but you must accuse the vices of those, that are the instruments thereof? and defile their hands with so many sacriledges and wicked deeds? To cleere this doubt, I desire you to make a distinction betweene the afflictions that happen to vs. Some proceede but from natural causes, as Famine, Dearth, Earthquakes, Plagues, Floods, Mortalities, and such like: in others the Will of man doth co-operate; as Tyrannies, Warres, Murthers, Sackings. Those questionlesse, haue no other intent but our good, for they haue no other end, then his that ordaineth them: the se: vndoubtedly haue an ill intent, for they are managed by the will of the wicked: but it is an euill, which God turneth to good. For though priuate men which God doth vse in such actions; are bent to an ill end: neuerthelesse, the last end where he causeth them to meete together, is our good and welfare. Euen as the Archer shooteth the Arrow at a marke which the Arrow seeth not; so doth hee conduct them to an effect, that they neither desire, nor vnderstand. Which wee ought not to thinke strange in the actions of this All-wise Prouidence, seeing that euen in humane affaires, to attaine vnto a thing, we vse often-times that which is intended for another, either different or contrary.

Behold an Armie of Souldiours going furiously to a Battell some are incited to it by quarrels, others induced by a desire of glory, others moued by spleen others by hope of bootie: but they do all conforme themselues in the end, to the intent of the Generall, that is the victorie. Good and bad are in this world entertained vnder Gods pay, and fight for his glory;
some

some are chosen & instructed, others are as bondmen & slaues. Why (wil you say) should he vse the wicked, he that is still All-good, & All-mightie, hath he no other meanes to worke his will? He hath not made the wicked such, they are become so of thēselues, but seeing they are so, he must make vse of thē in somthing. A great worke-man ought not to haue any thing vnprofitable in his shop. Art can draw from the worst things that are, very good & wholsome effects. I will tell you more, that there are many things very beneficiall, which could not subsist, if there were not some ill thing in thē. That famous medicament called Treacle, an inuentiō truly diuine against poyson; hath for its chiefeft ingredient the viper, that is one of the most venomous of all serpents. Would you argue with God, for that in the afflictions he sendeth to vs, as a medicament as needfull, as wholsome for the purgation of our soules: hee minglet a little of that humane viper, to wit, the peruerse will of the wicked, which he doth so qualifie with many other Iuices he addeth vnto it, and by the fire of the holy Charitie, wherewith he loueth vs, that there is nothing can be ill to vs but the taste, which we thinke a little bitter, as are all medicaments of great strength and vertue. The effect of it questionlesse is euer good, and the end is neuer otherwise then for our good and profit, whether we be vertuous, whether we be vicious, whether we be innocent, whether we be guiltie.

And as for the first, what can a father doe more for his children, that are to liue in a countrey vexed with warre, then to bring them vp to labor and toile, teach them to endure heate and cold, hunger and

thirst, traine them vp to armes, accustome them to feare nothing, goe to the blowes as to a wedding. Those that haue bin brought vp in this manner, liue at libertie, preserue their goods, purchase honour and glory, and are deemed happy. Contrariwise, those that haue beene kept daintily, and haue bastardized their soules with delights and pleasures, are made a booty to others, serue humbly to the stronger, endure all manner of injuries, liue and die without honour. Man coms into the world as into a pitchd field, wherein all sorts of euils beset him round about, euen from his birth to his death hee hath no other exercise but fighting. Doe you wonder if this good & wise father will often exercise vs, to harden vs to labour? No, no, hee doth not flatter vs like a fond mother, that spoyleth her children: but reproveth vs like a wise father that vseth them seuerely. He keepes vs in awe continually, and doth exercise vs not onely till wee sweate, but euen till wee bleede. He knoweth very well that a souldier doth not become a Captaine but by working, suffering, bearing, abiding, enduring day and night, hot and cold, the raine and the Sunne. The Sailor groweth to be a Pilote amongst tempests and stormes: and man becomes not a man indeed, that is, constant & couragious, but in aduersitie. It is affliction makes him know his strength, it is shee which as the Steele from the flint drawes from man that sparke of diuine fire he hath in his heart, and maketh his vertue shine and appeare.

There is nothing so worthy of man, as to overcome aduersitie; nor meanes to overcome it, but to strue with it; nor meanes to strue with it, but to meete

meete it. There is the first benefit affliction brings to a good man, which is not small. As that hath some labour ioyned with it, so this which followeth hath very much comfort. It consisteth in this, that calamitie letteth him know what reckoning God makes of him: for wee ought to thinke he doth not set vs out to perils and dangers, but for a good opinion hee hath of our vertue, and for the earnest desire he hath to see vs behaue our selues well. A Captaine doth not picke out a meane souldier to trie a painefull and dangerous enterprife: he chuseth the most valiant and couragious; and whom hee respects aboue all the rest, he setteth them formost. It is an honourable iudgement is made of a man, when a hard and troublesome place is committed to his charge. Euen the heathen themselues made the like iudgement of aduersities, and deemed them to whom they happened, to be most beloued of their gods: by such degrees they made *Hercules* cline vp to heauen. And as for vs that are better taught then they, we haue our lesson in writing, that tels vs, we shall not be crowned if we do not fight. Ought not we to thinke, that when we are inuited to the fight, we are inuited to the glory? What voyce do you esteeme to haue been more pleasant vnto those, that presented themselues vnto the Olympicke games, then that of the trumpets which called them into the lists? Doe not you beleeue, that euen in the heate of the fight, the desire they had to please the people, and get an honourable iudgement, tooke away from them the feeling of the paine, and made their wounds seeme vnto them gentle and easie.

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Now besides the pleasure we receiue in our soule, whilst that we are imployed about braue, and generous actions, and that constancy worketh in a maner, and wrastleth with aduersitie, there remains afterwards vnto vs a greater taste of it, when as wee are deliuered, and are come into a safe harbour. For there is nothing more pleasant in the world, nor that giues a greater contentment to our soules, then the testimony our conscience beareth vnto vertue, and the remembrance that is left to vs, how we haue vndantedly withstood ill Fortune. We are filled then with an vnspokeable pleasure, and the splendour of a true and sound glory seerneth to shine about vs, and giue vs some preeminence amongst men. There is another benefit proceedeth from our patience, that ought not to comfort vs lesse then the precedent. It is the benefit which those that come after vs reape by our good example; that is vnto them in stead of a Torch, to lighten them to faire and glorious actions. Wee owe vnto posterity most part of our best actions, & me thinke those, that are borne to honor, haue not any more earnest, & more vsual wishes, then to sacrifice their liues for the publike good. Insomuch that it seemes vnto me, that the occasions which afford vs meanes to each others to do well by our imitation, and make vs illustrious in time to come, by the commendation of our vertue, should please vs exceedingly, because they make vs very honourable and profitable vnto posteritie. The sweating and bleeding of those that behaue themselves vertuously in their calamities, are so many fountaines that are neuer dried vp: from whence runneth a generous desire

to resemble them. There is no doubt then, but good men get profit by the calamities, that happen vnto them, and the publike also reape by them many great commodities.

Let vs see whether those that fall vpon guiltie people, that are farre greater in number then the others, be of the same nature. Yes certainly. There is two sorts of those that haue strayed from the way of vertue, and the obedience they owe vnto God (which is the true and onely innocencie.) Some doe but beginne to swarue, the others vtterly lost; affliction is to both of them a wholesome and a needfull remedie. It is to the first in stead of a gentle and fatherly correction; it is as the rodde wherewithall God brings that man backe againe to his dutie that is swarued from it, vsing towards vs the office of a wise father, that chastiseth his children so much the more carefully, as he loueth them deerely: he correcteth them for small and light faults, least being neglected, they turne into custome, custome into crime and imputation, and fall into the hands of the publike Magistrate, in regard they haue not suffered domesticall reprehension; and endure a cruell and shamefull punishment for their stubbornnesse, in not receiuing a fatherly and charitable correction. I will tell you more, that as God is infinitely wise, and yet better towards vs, doth often preuent our faults; and as he seeth our will inclined to doe ill, hee doth redresse and correct vs by aduersities, as with a bit, that hee putteth in our mouths, to stop our ill inclination, & tame our affections by our afflictions. Let vs tell the truth, how many times in our life hath Prouidence

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catcht vs in ill thoughts, and with a knocke vpon our fingers hath forced vs to let goe our hold? How many ill members haue wee had, that haue spoke to our conscience, pulled downe our pride, and aduertised vs that we were men.

It is reported, that the Great King *Francis* (truely great, for he was endowed with great vertues, and great vices) being taken prisoner in the battell of *Pauie*, was carried into a Monasterie; where the first thing that was offered to his eyes, was an inscription ouer a gate; containing this verse of a Psalm; *It is well O Lord that thou hast humbled mee, to let mee know the power of thy Iustice.* Another will impute this to a Chance: as for mee, I thinke it a singulat worke of diuine Providence; that carried this Prince to that place, after such a misfortune; that hee might see his Lesson in writing; and comprehend the warning God gaue him, to make vse of his calamitie; and moderate that vanitie wherewithall hee marred, and corrupted many rare vertues that were in him. The mightier Princes are, so much the more are they watched by that Soueraigne Gouverneur, who knowing the importance of their actions to the ruine, or conseruation of their people, slackneth and bendeth their heart and their hand, according as he thinks fit for our good and his glory. There is no body can expresse it better then the Scripture. The Kings heart is in the hand of God. They are his Attorneys and Administratours, that hee sendeth hither with a full and large commission, which neuerthelesse hee can recall

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or moderate when hee pleaseth. Seeing that this discourse hath made mee to light on this example; I will adde another to it, of a young French Gentleman, who in our dayes had caused these words to bee engrauen in a Dagger; *I strike without respect*. It happened that dancing a Curranto, his Dagger slipt out of the Scabbard, and wounded him so fore in the Thigh, that hee was like to die vpon it. Iudge you whether this blow did not speake to him, and vpbraid him for his temeritie. Now if wee consider the afflictions that happen to vs, either before wee commit any fault, or after our first and lightest faults; wee shall finde, that God vseth vs still very meekeely and kindly. They are commonly but gentle corrections, like vnto those of the *Persians*, that whipped the Cloathes in stead of those that had done the fault. Hee medleth onely with our goods, our honours, and some such ragges: he takes them away from vs now and then for a time, as they doe Knives, and Daggers from little children, least they should hurt themselues with them. Thus much for the first.

Now for the others that are past al hopes of amendment, whō fatherly correction could not turne, & against whō God is constrained to shew himself a iust Iudge, and appoint a seuerer punishment; it cannot be said, but their calamitie is very good, and very profitable. If we consider the person of him that sendeth it; the vnchangeable Law of his eternall Iustice requireth, that whatsoeuer cannot bee amended, bee taken away, and cut off from this world. If we consi-

der the generall interest of humane societie, it is certaine it could not subsist, if the wicked were not chastised, and kept vnder for feare of punishment, seeing the loue of vertue is not able to restrain them. Those that gouerne Townes and Borroughes, thinke necessary for their conseruation, to punish Cut purses and priuate Theeues: and you would not haue him that ruleth all the world, to chastise Kings, Princes, Common-wealths, and whole Citties, whose power and authoritie is aboue the ciuill Law, and hath nothing ouer it to punish it, but diuine Iustice: without whose helpe the Euill would seize vpon all, and stretch its corruption ouer all the parts of the world? Now who can disallow of that which is beneficiall to al the world, & complain of it for his priuate interest? We cal that ours, which is common to vs and others too; & a good that belongs to all the Vniuerse, shall not we call it our Good? Doth it not concerne vs all, that diuine Iustice should shew examples to teach men, that there is an All seeing eye that iudgeth and examineth all things, that we may heare the wicked amidst their torments crie out, and giue warning to all men,

To loue Iustice, and still remember God.

It is a thing too plaine and too easie to perswade men, that it is needfull the wicked should be punished. But perhaps it will be harder to perswade them, that the deserued calamitie, which befalls them for correction, is for their good and profit. It should be indeed the chiefeest desire of man, not to deserue punishment,

nishment, but hauing deserued it, the next is to acquit it with speed. For that which God sendeth to men in this world to chastize them, proceedeth not from one that hath a minde to hurt them, but onely to stop the course of their wickednesse, and by the same meanes the course of their miserie. For so much as diuine Iustice, being to appoint the seueritie of correction, according to the greatnesse of offences; the more shee should forbear the wicked, so much the more should she encrease the measure of their torment. Will you see how punishment is for the good of the wicked? Remember those you haue seene at publike execution, which prayed the Iustice and the Lawes that caused them to die. O how godly are those thunders, that euen such as are strooke with them doe worship! I say more to you; there were some seene that had committed hainous offences, were so troubled in minde, that after they had beene hidden a long time, came of their owne accord to accuse and submit themselues vnto punishment: deeming the torment ordained by the lawes, farre easier then that of their owne conscience. If there be guiltie men that receiue death thankfully, ordained by ciuill lawes for their offences, and finde some comfort in it; how much the more are they bound, to take patiently the calamitie appointed by diuine Iustice; which being receiued with an humble and meeke spirit, if they are to liue any longer in this world, purifieth their soule, and setteth their conscience at rest; and, if they die, deliuereth them from eternall torment? If we haue a rotten limme, we go to the Surgeon; and if we cannot goe, we send to in-

treate him to come and cut it off, for feare it should infect and spoyle the rest; and are not we willing that our soule to bee kept from the filth and pollution, wherewithall our body staineth it, should bee stript by that Soueraigne Physitian, that commeth of himselfe to vs, and doth nothing but for our good?

I perceiue by your countenances, that out of the diuine fire of this Discourse, there ariseth a smoake that makes your eyes to smart. It is in my opinion a great inequality of proportion, that is seene in punishment of the wicked, that lesseneth the credit of that which we haue already sayd concerning Prouidence. For we see dayly, that amongst the wicked, some are punished, and some are not: some that haue committed many grievous offences endure much paine, and others to the contrary. That which I haue sayd heretofore might suffice me to answer this objection, to wit, that the will of God is the supream Iustice, that sithence he will haue it so, it is well. The same reason wherefore he doth all things, requireth also, that no body should ask him the reason of them. His counsels are deepe, vnsearchable, and bottomlesse depths; and when our eyes, that hardly can see that which lieth at our feete, cannot reach: and neuerthelesse, if wee will follow his footsteps, we finde it so iust, yea so tollerable, that it will giue vs a reason euen of such things, for which it is not bound to yeeld any: and shall finde his Iustice in most part of the things that torment vs, euen like vnto himselfe. And though for a time it hideth it selfe, it comes forth at last, and appeares of the same colour in one place as well as in the other: imitating therein

therein diuers riuers that are lost vnder ground in some places, but neuerthelesse spring vp againe, and run when they come neere the Sea.

First, in regard you esteeme there are some wicked vnpunished; you are deceiued: wickednesse and punishment are twins that are borne together, and forsake not one another. The sharpe and stinging remorse of conscience, heauy and mournfull sorrowes, bitter repentance are his domesticall executioners, that are neuer wanting. Do not thinke them Fables, that the parts represented by the Furies, with fire-brands in their hands, comming to terrifie the guiltie. It is a liuely picture, expressing naturally the passion indured by the wicked, that are tormented by their owne conscience. Esteeme not the paines of a Wheele, or of Fire, or any other humane torture, to approach any wayes vnto the crueltie of Furies, vexing the minde of the impious. What torment could be inuented so great, and that could haue racked so much that same *Catulus*, which presented the *Iewes*, as his owne conscience, representing vnto him in his dreames, a great multitude of men by him massacred; whose dreadfull and bloody shapcs vncovered their wounds, and challenged him for their children, whom hee murdered; for their goods that hee ransacked; and in the ende threatned and foretold him horrible calamities. What torture doe you thinke it was to *Herod* to heare night and day the Ghosts of his Wife and Children, that reuiled and vpbayed him with his crueltie, in regard hee had most barbarously and wickedly slaine them? What

What riches? what magnificence? what pleasure can cheere vp those that are troubled with such thoughts? Is not all their life a continuall torture? But I grant there be some that escape those torments in this world; what nation was there euer so barbarous, that made any question but there was a hell, that waited for them after their death, and where their paine should bee the more horrible and fearefull, that it was put off vntill that time, to be discharged and acquitted, when as they shall be most sensible of it? Their torment doth not beginne in this life, least it should end with life: it stayeth for them, till they are come to that place, where they shall keepe it for euer. And this may be obserued in the wicked, whereof also they giue tokens enough: for how many do we see, that seemed afore, to liue in great tranquillitie and quietnesse of minde, that approching neere their end, began to despaire, and tumble, and tossie strangely vp and downe, foretelling the miseries that attended them in hell? The wicked then cannot flie from the hands of diuine Iustice.

But some say, they are punished too late, and that Prouidence is too blame to forbear them so long: for if they were chastised for the first faults, they would not commit the second afterwards? It is a very easie matter to answer this curious obiection. For though Prouidence had no other occasion to be so slow in punishing, but to giue vs an example not to be too hastie, when wee are to Iudge of the life of men, she had reason enough. Would to God wee might make good vse of the instruction she giue vs in this place. If she that knoweth all, that searcheth
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the bottome of our thoughts, proceedeth very slowly and by degrees to iudgement; what should wee doe, we that in the cleereſt things can ſee nothing, and are commonly deceiued in thoſe wee eſteeme moſt certaine? If wee tooke as much leaſure and care to iudge of Prouidence, as Prouidence doth to iudge vs, we ſhould be better informed then we are, and ſhould finde ſhe doth nothing, but with very great iuſtice and wiſedome. But ſhe hath yet another euident occaſion of this ſlowneſſe: ſhee will make thoſe that are incorrigible, inexcusable, and take from them all reaſon to ſay, they had no time to amend; and giue leaſure to the flexible and tractable to remember themſelues, and come backe to ſaluation. There hath beene many men ſeene in the world, whoſe firſt offences if God had ſtrictly puniſhed, he had ſmothered great, yea admirable vertues, that haue ſince flouriſhed in them. The firſt boyling heate of Youth, doth ſometimes caſt out the ſcum of it, that makes euen old age more pure and moderate. Which the Greeke Poet would ſignifie when he repreſented *Ulyſſes*, that with a naked ſword in his hand forced *Circe* to giue him his companions againe, and reſtore them to their firſt ſhapes: for hee ſayth, ſhe rendred them to him againe fairer and purer then euer they were. Meaning to let vs vnderſtand, that when Reaſon, that is ſignified by the ſword, forceth Voluptuousneſſe, that is ſignified by *Circe*, to reſtore men to their true nature, and put them again into their firſt perfection; they become fairer, then if they had neuer been defiled by pleaſures, and are euen as ſcourd with the grauell and dregges of the

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world, wherewith they had bemired themselves.

Would you haue another reason yet of the slow execution of Gods iudgements against offendours? It is because his executioners are not alwaies ready. He doth not punish the wicked: he forbearth sometimes to chastise a tyrant, vntill that a cruell and bold murderer be found, that will vndertake to kill him. Sometimes he stayeth for a more fitting season, to haue the more beholders of his iustice, and that the example may be the more obserued. Sometimes hee will keepe in it solemnities and ceremonies, to make the action more famous: so it was his will and pleasure *Caesar* should be slain in the Senate house, whose authoritie he had vsurped; and before the Statue of *Pompeius* his son in law, whose ruine he did so ambitiously pursue. So it was his pleasure since, *Brutus* and *Cassius* should kill themselves with the same daggers wherewith they had killed *Caesar*.

But aboue all the obiections that are made against Prouidence, the hardest and most difficult in my opinion to answer, is this; that we see often some commit the fault, and others to beare the blame and punishment: and as the verse of *Solon* saith;

Often for one wicked, God doth destroy a towne.

The father offendeth, and the sonne or the grand-child are wretched for it. He that shall be as curious to sift and search out the effects of Prouidence to defend it, as they doe to ouerthrow it, this difficultie shall bee verie easie to resolute: where they argue much iniquitie, they shall finde much wisdom.

dome and iustice. For by these meanes God giueth warning vnto all men, to watch and bee careful to hinder euill, and punish it when it is done, for feare that if they stay till he taketh it in hand, he will taxe those that permitted it, as well as those that committed it. How much doe you thinke, the custome that was obserued amongst the Romanes, to decimate and tithe euery Legion; nay, whole Armies, did encourage and hearten good souldiers to fight manfully, and die rather with honour and glorie by the hand of the enemy, then shamefully by the hand of the Executioner? Who praisseth not the law that is in *Turkie*, by the which the inhabitants of a Towne or Borrough, are bound to answer for any robberie that is committed within their liberties? That maketh them so careful and diligent to looke to it, that there is no speech of any. At our comming into the World, and inhabiting of Townes and Countreys, wee contract a secret societie, and are bound to God one for another. He is the true and first Lord of the Earth, and of all it containeth; he giueth it vnto vs, to enioy it in common: but hee setteth in the condition; that wee bee good men, vpon paine of his high displeasure if wee bee otherwise. Why should not wee bee liable to the whole of the conditions, whereupon hee hath bestowed so many blessings on vs? If wee haue dealt with a Merchant of a company, the whole company is answerable for it: if a towne or a corporation oweth vs any thing, wee distraine priuate mens goods.

If we had called this often to minde since the beginning of our Broyles, and that we had considered, wee were to beare indifferently the punishment for the insolencies, robberies, and villanies we haue seene committed, and that wee haue fostered and maintained by our weaknesse, or to speake freely by our slacknesse, when as we might easily haue smothered them in their beginning, we had kept our selues, or I am deceiued, from so many euils that torment vs; and our countrey from the ruine and destruction whereof it is threatned. But whilst that euery one hath endeauoured himselfe to saue his owne, the publike hath been left and abandoned vnto all them that would ransacke it. We are now engaged vnder its fall, and learne too late the saying of *Solon* to bee true; that, There was neuer either Locke, or Bolt that could hinder publike euill from comming into priuate houses. In vaine doth he thinke to saue his house that suffereth the State to go to wracke. It is truly well sayd: He that betrayeth his countrey, yeeldeth vp himselfe.

Let vs answer a word vnto those that complaine, that the children beare the punishment of their fathers sins. I do not know why they find it so strange, seeing that ciuill lawes extend vnto the children, the punishment of those that are attainted of high treason. Do you esteeme the Maiestie of God lesse then that of worldly Kings and Princes? And do not you thinke God hath the same consideration which Law-makers haue: and desireth to restraîne the wicked by the feare of such things as can moue them soonest? Some one cannot be stayed backe by his owne euill, that

that is kept in by that which is proposed to his children. We are farre more afflicted with their miserie, then with our owne. How can that fatherly charitie of the father towards his children be better bestowed then to binde him more strictly vnto the obedience of the seruice of God; & coniure him by the good & fortune of his posteritie, not to moue him to anger? Now sithence all the afflictions wee endure come from the hand of Prouidence; they happen to vs iustly, they happen to vs wholsomely, though oftentimes we doe not apprehend the cause, & foresee not the end. Neuerthelesse, we are bound to submit our selues gently to it; and honour by our patience, and humble silence, this holy iudgement that hath ordained it so.

For as in the sacrifices of *Elenfine*, as reports *Clemens Alex.* the Nouices, and such as were initiated, lay all a long vpon the ground till the seruice was ended: euen so in this great Temple of the world, during the sacrifice, we are bound to doe perpetually vnto eternall wisedome, in the contemplation of his workes: wee haue no countenance that is so comely as humilitie, the cognisance of his greatnesse and our basenesse; of his might and power, & of our infirmitie & weaknesse; of his wisedome and our temerie; of his goodnesse, and of our peruersitie. Let vs obey then his ordinance, whether our Citty, for her old age and fraile feeblenesse be to fall downe on the ground, and obey the common law of created things: whether that by the reuolution and vicissitude of humane affaires, the honour and magnificence she hath enioyed so long, bee to passe into another place, and bee

transferred else-where : whither the end of all ages doth approach, and that the common ruine that is to ouerwhelme all the parts of the earth doth shake vs first, and beginne by vs, what she is to spread ouer all : or whether (and this is it which I feare most) that God will punish all at once, so many treasons, falshoods, murders, poysonings, adulteries, incests, blasphemies, and hypocrisies, that our Cittie hath hatched a while since, and specially within this thirtie yeares : Let vs submit our selues to his will ; let vs follow cheerefully so wise a Captaine, and that loueth vs so much. If he leadeth vs to blowes, he leadeth vs to glorie : if it bee onely by wounds, they shall be honourable : if by death, it shall bee happy, so that we vndergoe it in his seruice. Let vs therefore embrace constancie, and let vs stand vp-right on the steppes of our dutie, making head still against aduersitie. Our ouerthrow shall bee our victorie, the blowes that shall light vpon vs, shall settle and strengthen vs the more : wee shall wearie and astonish the ciuill by our confidence, like vnto that most renowned *Callimachus*, in the battell of *Marathon* ; which being shot through with an infinite number of Arrowes, stood vp-right, sustained, and vpheld by the same Darts which had killed him : and euen starke dead frightened the Barbarians, that deemed him immortall, in regard so many blowes and hurts could not make him fall.

The afflictions that are borne constantly, and with the counterpoyse of reason, doe maintaine vs straight and strong : and whereas without them, we
should

should bow too much to the earth, they set vs vp againe, and lift vs vp to heauen. For wee haue nothing that giueth vs so sure a testimonie of the immortallitie of our soules, and a glance more euidently of the hope of eternall life, then the courage that is infused into vs by constancie; which exhorting vs to braue and generous actions, and vnto patience, seemeth forthwith to propose vnto vs the reward, and giue vs a secret feeling of the place, where we ought to expect it. Which is not in this wretched and mortall world, wherein all is full of miserie and pouertie: and wherein (as the Greeke Poet saith) Calamitie walketh continually ouer mens heads. But aboue in heauen in a permanent Cittie, that is the true and naturall dwelling place of the soule, and the harbour, where after the raging waues and stormes of this world she is to enter, and rest eternally, full of ioy, pleasure, and contentment, such as may affoord her the infinitely happy obiect, and the blessed fruition of all beauties and bounties, drawne out of their first and purest Originall.

There ended *Orpheus* his Discourse: but though he held his peace, we hearkned to him still, thinking that our silence should inuite him to continue; for we could not forgoe the great desire wee had to heare him. Hee rose first, and wee after, fore against our will.

Then *Musaeus* said; I expected, when you began to touch this last consolation, of the hope we ought to haue in the life to come, that you would rehearse vnto vs some thing, out of the Discourse I haue
heard

heard you tell in times past, that that godly ancient man, who held the first place in our Senate of France, in whose behauiour shined French loyaltie and sinceritie, so deerely beloued and honoured of vs all, vsed vnto them that visited him the day before hee deceased. It is almost eight yeeres since he dyed, and the good fortune of *France* with him. I tooke so great pleasure in that little which you told vs then, that I haue been desirous to entreate you, to rehearse it vnto me all ouer. I told you, answered he, as much as as I knew of it, for I came but at the end of his discourse, but here is *Linus*, that was all that day long with him, who can satisfie your desire. It is worthy of another afternoones discourse, keepe it till to morrow.

The end of the second Booke.

LINVS:
OR
THE THIRD
BOOKE OF
CONSTANCIE.



LONDON,
Printed by *Bernard Alsop*. 1622.

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TO THE RIGHT
WORTHY AND GENEROUS
SIR OWEN SMITH
KNIGHT.



*Vertue is an object that every man
looks upon and admires: whence it
comes, that those which are endowed
with it, are most sought after by all
manner of people, as being the main
pillars of civill life and humane so-
cietie. which onely occasion enduced me to tender unto
your acceptance this little Pamphlet, as to one upon whom
Nature hath prodigally bestowed many rare gifts, which
with a sparing hand she keepes from other men. wherein
if I may be so happy as to get your approbation, and that
you will be pleased to receive it with your accustomed hu-
manitie and courtesie, it will oblige me to continue all
my life time, as I am,*

your humble servant

ANDREVV COVRT.

SECRET



L I N V S,
OR
THE THIRD BOOKE
OF CONSTANCY.



Haue heretofore held no better
then an old wiues Tale that which
Homer writeth, of those that faile to
wards the *Lotophages*; that they are
to takē with the *Loton*, that is a plea-
sant & delicious fruit, that they care
no more for their countrey, and lose the desire to re-
turne vnto it. But amusing vpon it a while agoe, I
began to coniecture, that the Authour by this Fable
would, as by myserie of ancient wisdom, giue to
vnderstand, that the Phylosophers which dwelt in
those parts, entertained men that came thither, with
such sweete and pleasant discourses, that they caused
them to forget their proper and particular affecti-
ons, by the contemplation of diuine and celestiaall
things. Which I iudged by example easie to be per-
formed: for I haue found my mind so allured, and ea-
sed by the two last afternoones, that I had no other
care nor desire, but to entertaine those honest men,
and enioy at full their sweete company and delight-
ful consolation. I vow to you, after I had heard them,
me thought my Fortune was altered, and euen as
Cenens of a Girole was turned to a boy; so of faint-
hearted,

118 THE SECOND BOOKE

hearted I was become constant and couragious, and of miserable, almost happy. So powerfull is an eloquent discourse, with good reasons, to change our opinions, and with our opinions, our passions. I beleeue that euen as in Musicke, those that sing haue as much, or more pleasure, then those that hearken vnto it: so these wise men receiued as much contentment by this conference, as my selfe: for they came all againe the next day, euen before the houre; so that vsing no ceremonies, we placed our selues as we were before. Then quoth I to *Linus*, *Orpheus* engaged you yesterday to rehearse vnto vs now the last words that were vttered by that famous man, Whom wee loued so much during his life, and bemoaned after his death, Vnto his friends before his deecase. I see that you are disposed to doe it; but me thinkes you should escape at too easie a rate if you afforded this company nothing but your memorie alone: Wee deserue for the friendships sake, wherewithall you are pleased to honour vs, that you bestow vpon vs something of your owne inuention. It is true indeede, that the discourse which *Orpheus* hath promised wee should haue from you, is a faire peece, that might bee verie fitly ioyned vnto that he told vs of Providence. Neuerthelesse, seeing I am here, like a sicke man among Physitians, beare a little with mee in this; and before you take this matter in hand, I pray you let mee haue your opinion in some things, that are come into my minde since I heard *Orpheus*, and then you shall goe on with that as it shall please you, which we desired of you yesterday.

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The discourse that you bring is so faire, that I assure my selfe, it will be fit for any place where you will apply it; and perhaps you shall finde it will serue to resoluē the question I meane to propound now vnto you. I am forced indeed to confesse, that that wise Prouidence gouerneth all in this worl; that from her ordinance proceede happy and vnhappy euent of affaires, and that there falleth out nothing but iustly, euen in the conuersion of States, and ruine of Citties and Kingdomes. But on the other side, it seemes vnto me from thence one might inferre, that seeing we cannot hinder, or stop any thing that is ordained aboue, in vaine doe wee striue against the streame: and when wee see our State tottering, it is in vaine wee offer to proppe it vp, it is in vaine we endeauor our selues to resist them that vndermine the foundations of it, it is in vaine that wee are troubled to know what side wee should follow. Is it not the surest and wisest to take the partie of Destinie, and follow Prouidence, when wee know her inclination? or howsoeuer, were it not better for vs to lie still and rest, then to rowle this stone ouer and ouer againe, that will fall at last doe what we can. I haue seene certainly the wisest of our age much troubled about it, seeing the iuster ouerthrowne by the stronger partie. Some haue with an vndanted courage, withstood whatsoeuer seemed iniust vnto them, and euen as of purpose wrought their owne ruine by it. Some others like vnto Marriners haue tacked about, when they could not go straight forward; and going aside, auoyded the dangers
which

which they thought impossible to shun without shipwracke.

I would desire to know of you, which of the two we ought rather to imitate: and if we see the striuing of Vertue against Violence, to proue vnprofitable to the publike, and hurtfull to our selues; whether wee ought to forsake all publike actions, and withdraw vs wholly from businesse; or whether Vertue ought euen amidst the greatest stormes keep on her course, and rather suffer her selfe to bee ouerwhelmed then to goe backe; or whether there bee euer a middle path betweene an obstinate austeritie, and a shamefull seruitude, by the which an innocent prudence may bee saued harmelesse from these ciuill broyles, and craged cliffes, wherewith we are on all sides enuironed. To the end that doing the Commonwealth seruice as farre as we are able, we may passe away this mortall life, waiting for the houre wherein we shall be called to the next that is immortall. As I see, quoth *Linus*, it will be in this, as it is in Princes feasts; those that entertaine first, doe it best cheape; the charge and magnificence is euer greater for the last. But since you come as vnbidden guests, and that you take me vnprovidid, I shall giue you but course Fare, which I would not doe at all, were it not rather to giue you satisfaction and entertainment, then for any hope I haue to handle worthily so troublesome a subiect, being no manner of wayes prepared for it. I haue beene in the like opinion my selfe heretofore, as you are now; and it seemed wiser and safer to me in the beginning to yeeld vnto Violence, and giue way, as you say, to Destinie. Because it is labour lost

to be vexed for a thing you despaire to obtaine. It is hope onely that giueth life and heart to our trauell. He were not onely a foole, but worst then mad, that should hope to preuaile against Prouidence. But as it fals out commonly, that those obiects wee see a farre off, appeare otherwise then they are when wee come neere: euen so searching narrowly into this proposition, which at the first sight seemed wise vnto me, yea, godly & religious; I found it vnaduised, nay impious, & perceiued it was nothing else but a faint-heartednesse, that seeketh to withdraw vs from the Sunne, and labour to set vs in the shaddow and at rest. Which she doth with such pretences, as are easie to be discovered by any one that will boldly draw the Curtaine, and behold the plaine and naked truth. Why should wee say, wee ought to bee idle in the time of publike calamitie, lest wee should oppose our selues against Prouidence and Destinie? There is a Prouidence; it is true: there is a Destinie; I beleue it, and we cannot hinder their effects. But I pray you, how doe we know what Prouidence is minded to doe? How can wee guesse at the intent of her counsels? By how much shee is certaine and vnchangeable in her will; by so much are wee vncertaine and ignorant what is her will. God hath couered Time to come with a thicke cloud, that cannot bee pierced with the eyes of our weake vnderstanding: Wisely indeede, and happily for vs. For if man had beene sure of the good fortunes that are to befall him, it would haue made him so vnquiet, and he would haue carried so high a minde, that hee could not haue beene kept within the bounds of

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his obedience. And on the other side, the certaintie of future euils, would haue driuen him into such a perplexitie, and brought him downe so low, that hee could not haue beene cheered vp by any meanes possible.

Seeing then that future things are so vncertaine, and that our hopes and feares beguile vs alike; what assurance can wee take to resolute our selues, for feare of time to come, to forsake our present dutie? God is resolved, will wee say, to ruine our Towne, wee see many signes of it. There is a number of ambitious and wicked men, that turne vpside downe all Order, Lawes, and politicke Government; I will let them alone, for I cannot withstand them. O faint and cowardly speech! who made you so wise in a little time, and acquainted you with Gods counsels to vnderstand his designs? Hath not the vncertaintie of humane things taught vs yet, how those wee esteeme surest, are soonest ouerthrowne; and those wee thinke ready to fall, are set vp againe, and strengthened on a sodaine? And though we were sure that we were not able to saue our countrey, should wee forsake it for all that? Wee doe not forsake those that are stricken with incurable diseases. It is no small smatter, in my opinion, to make death gentle and easie to them which cannot auoyde it, and giue them lenitiue remedies, when others can doe no good. There is a kinde of comelinesse in dying handsomely, and they esteeme it a friendly office to close vp their friends eyes, and lay all the parts of their bodie in a decent and orderly posture at their death.

Though

Though wee were not able to doe any more; why should not we yeeld this last office vnto our country? And farre lesse ought wee to forsake it in great commotions, seditions, and publike calamities; the malady can neuer bee so desperate that wee ought to despaire of recouery. But the difficultest thing to be resolved on in such a case, is, whether we be bound necessarily to take the better and iuster partie, and follow it; or keepe our selues quiet in that wherein wee are engaged, expecting opportunitie of working the reconciliation of both; and bring those that haue strayed from their dutie, to the acknowledgement of their fault. For it is not a question to be asked; whether wee ought to further and helpe the partie wee know to be vniust, but onely by those that haue neither Vertue nor Conscience. The Law of *Solon* seems vnto me very prudent and wise; which ordained, that in ciuill diuisions every one should presently chuse his side; because of two factions, the one being still in the wrong, and that offers iniury to the other: the subiect is inexcusable, that forsaketh the party of the lawes and publike welfare, to become a spectatour of the ruine of his countrey.

But mee thinkes that should bee vnderstood of the beginning of troubles, which are easie to bee appeased at their first birth. Now if the Prince, or he that gouerneth vnder his authoritie, suffereth this venome of sedition to ranckle so farre; that the faction becomes so powerfull, that it seizeth vpon the State or Cittie we are in; and that going forth wee can doe no other good, but onely giue a testimony of our good will to the Prince, or the publike.

I thinke in such a case, there are many reasons can excuse vs for staying behind, though we should deem the faction vniust that gouerneth. The first is Necessitie, when we are kept in by force; for that hath no Law. The second is a common Law of the affaires of the world, that wiseth vs to yeeld vnto force when it is once established. As Vertue commandeth vs to wish for good things: so it giueth vs counsell to beare those which happen against our will, and euen abate some thing of the loue we owe to the State, & of our dutie to the Lawes, lest we should rashly cast away our selues. And who can thinke this strange, since that seuerer and incorruptible *Cato* iudged, it should be so; when as departing from *Siracuse* to goe to *Pompey*, he wished the *Sicillians* to be obedient to *Cesar*, who had made himselfe maister of *Italie*.

The third, when our goods and meanes are in the place of our abode, and that going forth, we should fall into an extreme pouerty. For though pouerty is not a sufficient excuse to cause vs to commit an ill deed: yet the feare of it ought to excuse vs in some kinde, if wee doe not performe whatsoeuer the rigour of the Law can expect at our hands. And specially in this season, where good men can get neither reliefe nor fauour, but from their purse: and wherein pouertie, and those that are molested with that disease, are shunned of all the world, as if they were infected with the plague. But the most lawfull excuse in such accidents, is for those which find themselves tied & bound neere to their old or sickely parents, or neere vnto a wife, and a number of children. Pietie, and naturall affection releaseth vs of many things

things against the rigour of the Law.

And though the Law saith; That for the quarrell of our Countrey, we must spare neither Parents nor Children, and that it seemes it would purposely infringe the right of Nature; yet it must be understood, when as forsaking those that we are neerely bound vnto by Charitie; we may doe some seruice, and performe some thing that counternaileth so much vnto publike pietie, as it offendeth the Domesticall.

These considerations haue kept, as you see, amongst vs many honest men, that are sore grieved to see this miserable confusion; and which had wished rather then any thing in the world, to haue beene out of it, if they had thought the publike would haue reaped any commoditie thereby. But they deemed it not fitting for them to forsake their friends, vnto whom their presence was very necessarie heere, to goe and bee chargeable to the Prince that called them away. Now being imbarcked in this ship, as some of vs are, bearing publike offices to their great mischiefe, we haue beene forced (to speake truly) to dissemble, and let passe many pittifull things against the Lawes of the State, and the dutie of our places. I haue often reasoned with my selfe, whether wee ought not vpon such occasions, to withstand the euill with an vndaunted courage, and euen in ieopardie of our liues, plead the cause of Iustice. After I had seene some to vndoe themselues by it; I found truet he saying of an Ancient, That Prudence is the beginning of all Vertues, that she ought to goe before as an Vsher, and make way for the others: and

where shee is wanting, they are no better then blind; and the more they hasten and endeaour themselves, so much the sooner doe they stumble, and hurt not onely themselves, but those also they fall vpon. Therefore whatsoeuer wee vnderrake, after wee haue considered, whether the end of it bee iust and lawfull; wee must examine what meanes wee haue to bring it to passe, and not vndoe ourselues to no purpose. And when we haue not the meanes to performe whatsoeuer the publike welfare doth expect at our hands, striue industriously to do the best we can.

Now I belecue that in this pittifull case wherein wee are fallen, good men could doe no more to acquit themselves of their dutie: but diuert by gentle and faire meanes, many cruell and dangerous practises, and retard and slacken cunningly the course of Violence, which they could not altogether stop. For as those which haue giuen ouer themselves vnto Nouelties, and prostituted their wits to serue other mens passions, are inexcusable before God and men: So I doe not accompt them worthy of praise, who seeing Force and Violence settled, haue beene vndone by their owne seeking. Into what case soeuer our country falleth, it auayleth much there should bee vertuous men, who so preserue their reputation as not to be esteemed auerse from the common people, to the end that occasions being offered to giue good counsell, they may performe it: and with a gracious and dreadlesse hand search and heale the wounds of ciuill dissentions. Sometimes a Castle
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that holdeth out, affoordeth [meanes to recouer a whole Prouince : and a wise and discreet Cittizen maintaining his credite in his Cittie, may often occasion the common tranquillitie. For as health is restored to asicke body by the meanes of his sound parts, which keepe whole and sound the principles of life: euen so in a towne, Peace and Concord is reestablished by the modest, and impartiall carriage of a good Cittizen. It is incredible how many admirable and wholesome effects the very aspects of those which had the name to bee iust and honest, and louing the publike good, haue brought forth among people; but it must be in a fit occasion. It Time that seasoneth Counsels. There is a certaine moment in businesse, which if you take not opportunely, all the labours you bestow about them are in vaine. Which is obserued specially in them, that haue the managing of the spirits of people in commotion. *Marcus Aurelius* the Phylosopher, saith, in a place of the booke ill intituled, His life; that bad opinions are impostumes in the minde of man. If they be impostumes, wee must of necessitie let them ripen before we open them: otherwise the Yron will cause an inflammation, and in stead of curing the maladie by the cutting, we shall inflame it. We must speake the truth; A multitude of people is a strange beast: it is a hazardous Trade to vndertake to rule them after they haue once shaken off the Yoake of the Lawes; and taken vpon them the custome of libertie, or rather licentiousnesse. Those that haue made once triall
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of it, will esteeme nothing the lesse of their goods, to shun such an inconsiderate madnesse. But there be certaine things in the world, that are learned onely by experience, which is a deere and dangerous Mistresse. Therefore, he that vpon necessitie, or through an honest intent of succouring his countrey, shall suffer himselfe to be engaged in an vnlawfull faction; can do no more but watch and obserue all occasions, to dispose the wils of his fellow Cittizens, to know their owne good, and desire it. Which he may easily do, if he behaueth himselfe moderately, and sheweth hee seeketh for nothing else but their profit, making their minds capable of reason by faire words; and bringing them backe by discourse, to that which is right and iust. Wherein he must immitate wine, which in the beginning by a daintie and delicious taste, allureth men to drinke it; then being mingled with their blood, heateth by little and little all their body, and so it intoxicateth and ouercommeth them. For in a word, you must beleeue, that all great affairs are neuer brought to a good end, otherwise then by gentlenesse and patience. Whereof Nature giueth vs a faire instruction, producing all things, how great and excellent soeuer they be, by an insensible motion. And this must hee practise specially towards those, that are in greater credit and authoritie; because they are as publike fountaines, from whence are drawne the counsels that lose or saue States; the good opinion they conceiue of it, is soone spread ouer all the others. It auaieth much also, when it is vsed towards those that speake ordinarily to the people, because they are the Lymbecke pipes through which are distilled

distilled the affections, wherewithall the vulgar are possessed, which induce them afterwards to good, or bad actions.

But two things haue hindered good men from comming neere, and hauing accessse vnto them. The first, that being new and raw men, and experienced in affaires, they were led and carryed away by the opinions of those that had preuented them: & fed commonly vpon vaine hopes, whereon they built Castles in the Aire. The other, that is false out with the, as they say ordinarily; that those that erre by art, erre most dangerously; for they erre most obstinately, and defend themselves with Science against Reason. They endeaoured to bring politicke gouernement, which consisteth in a particular prudence, vnder generall rules, and make an vniuersall Science of it. And so applying the rules, where they should haue applyed their exceptions, they peruerterd the iudgement of all things. It was good sport to heare them talke, they did iust like vnto bad Mathematicians, who supposing a right angle, or some Geometrical figure, to bee otherwise then in truth it is, make thereupon seeming demonstrations of things that are not, and cannot bee at all. For after you haue once granted in arguing anything that is false, they inferre from it strange absurdities. The forme of arguing of this Time hath beene thus: Such a thing auaileth for the conseruation of Religion; therefore it must bee done. Now the first part of the argument which was subiect to be denyed and prooued, and most commonly was not onely doubtfull, but apparantly false,

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was euer held for most certaine; nay, sometimes made an Article of faith. The propositions that were mooued, were of such a kinde, as ought to haue beene examined with great and mature iudgement, by the example of the effects brought forth by like affaires, and wherein they should haue considered the times, moments, dispositions of men, and a thousand other circumstances.

Neuerthelesse, those that had neither the experience of things past, nor the knowledge of the present, haue taken vpon them the authoritie to iudge of them. Vnto all the inconueniences that were set forth vnto them, vnto all the ill successes that were foretold them should happen of their wrath and headie counsels; they had no other answer, but that God would prouide for it. As if God had been set aboue onely to second their passions, and frame the rest of the World to their designs; and not they placed here to obserue the will of God by the disposition of things, and issue of affaires, to apply themselues thereto, and attaine vnto their end; or come as neere as they could by effectuall and ordinary meanes. As soone as they perceiued a way somewhat long and tedious, they made themselues wings of waxe, and flew in the Aire, to reach vnto the place where Feare and Desire drew them. And it accordingly happened, that their wings melted in the Sunne, and they are false; and falling, haue pulled after them their fellow-Cittizens into a Sea of woe and miserie.

I would not indeede taxe the intent of all, in regard I haue knowne some amongst them, that were carried

ried away with the zeale of their Religion. But I doubt, whether before God, their meaning shall serue them for a lawfull excuse, to haue vndertaken so important a charge, whereof they were incapable. For if ciuill Lawes condemne one that taketh vpon him a Trade hee vnderstands not, and make him answer for all the hurt is done by his vnskilfulnesse; shall not those who euen as by force, haue vndertaken the Gouernment, and by their fault cast vs into so many dangers, bee answerable for so many Deathes, Burnings, Pillages, Rauishments, so many Sacriledges, so many Blasphemies that proceeded from their bad and giddy counsels. I beseech God to forgiue them for it: but they are the cause of many euils and mischiefes, and giue vs iust occasion to speake of our State, as an Ancient did of his; The Commonwealth was lost rather by the remedies that were applyed vnto her, then by her Maladie. But what? You wil say; Did good men hold their peace then? why did they not stoutly declare their opinion for the good of the Commonwealth? Why did not they withstand all those idle trickes? Alas there are none troubled in such things, but those that are ingaged in them. Oftentimes seeing this miserable gouernment, and the perplexitie good men were in; I called to minde a Historie, that happened in our dayes in this Cittie,

It fell out in an honest house, that an Ape which was kept for sport, went and tooke a little child out of the Cradle, and carryed it to the top of the house: as soone as it was spyed, the father and mo-

ther ran all amazed, weeping, and not knowing what to doe; for if they had cryed out, and ran after the Ape, it would haue let the child fall downe, which had certainly broke his necke. They stood still then without euer a word, looking pittifully all in teares, and quaking for feare what should bee the end of it. It happened, and it was a great gift of God, that the Ape came downe againe softly, and brought the child to the same place where it had taken it.

Wee haue beene, and are still frighted in the like manner, and haue scene, and see yet our Religion, and our poore State in the hands of strange men, and wonderfully rash and heedlesse, which play with them, and hold them vp hanging in the Aire at their fingers end, ready to hurle them downe vpon the first occasion of amazement. Would to God at least, but I dare not hope for it, they would doe with vs, as the Ape did with the child, and set vs in the same place againe where they tooke vs first vp. I thinke certainly good men may very well be excused, if seeing such deere gages in their hands, and the downe right pitch where they had carried them, they looked vpon them a while, and said nothing.

The first fault was committed by such as suffered them to seize and take hold on the State. The second which is imputed to vs, was but the necessary consequence of the other, as much to be excused, as the first is to be blamed. Not that I would thereby defend those, which in the strength of the euill, euen through ouer-much feare, did euer leane on that side where they saw Force and Violence preuaile; for they

they are partly cause, that our Euils are growne incurable; and may, with good reason, be compared to reeling Burthens in a Shippe, which rowling still on that side the Shippe leaneth to, when a Storme comes, cause her to bee ouer-turned. There is a meane betweene too much, and too little; there is difference betweene bending, and breaking. As you may doe amisse through obstinacie, and troublesome feueritie; so you may dangerously offend by ouer-much slacknesse, and conuience, and by a kinde of fetching a Wind-lesse about, whereby you forsake altogether Iustice, vnder colour of following Prudence. And to speake freely to you, I haue seene very many, that cast themselues away out of that Window; and going about still, found themselues in the end as farre from the dutie of a good Citizen, as those that ranne all at once into the mischief; and are fallen as low, steppe by steppe, as the others that leaped with a full carriere into confusion. It is very dangerous for them, which haue not the strength and skill to stay themselues when they list; to venture downe a steepe Hill: it is needfull, that those which forsake the High-way, betaking themselues to by-Lanes, should know the Countrey well, otherwise they may be bewildered very easily.

Neuerthelesse, because this Prudence, that yeeldeth gently vnto that which shee cannot ouercome, may serue in many such chances, as those that are be-fallen vs, when shee is vsed with iudgement, and moderation, I will tell you what bounds I would set her. First, neuer to dissemble in the beginning of Com-motions, nor consent to any thing vniust, or against

the Lawes, how little soeuer it might be. Contrariwise, I would withstand, euen by maine force, as long as it were possible, as long as the chance is common, and that there is hope, and likelyhood, that by venturing, Reason may haue the vpper hand. It is a great errour wherewith many men are besotted, to thinke, that one must venture nothing in a State. Often, for not hazarding while wee are strong, wee are brought to that push, wee must hazard when wee are weake; and make that afterwards very doubtfull, which was but a little hazardous in the beginning. Fortune (if wee may speake so) will not haue vs thinke, wee can settle all things by Prudence; there are many things where shee will haue a share, and haue the thanks of the issue to be due vnto her. But the chiefeest thing, is to haue the right on your side: Which being done, with all the considerations and aduantages that may be taken, put it to a tryall, and commit all vnto the Soueraigne Power of God, which giues such issue to affaires as hee pleaseth. If things are so farre gone, and stand vpon so bad termes, that Violence ouerthroweth the Lawes, and Force carryeth it away from Iustice; I would neuer for all that, consent to an vniust thing, except it were to auoid a farre worse, and more vniust, that should otherwise happen thereby.

Now the Rule that I would wish to bee kept in this case, is, That in this comparison of Euills, and feare of worse, wee should neuer reckon our owne particular interest, to compare it with the publike: For hee which for feare of the priuate Euill wherewith hee is threatned, makes himselfe Author, or Instrument

firmment of the publike calamitie, hath nothing that can excuse him. But wee must examine with care, and prudence, whether this greater Euill wee feare should befall the publike, cannot be auoyded otherwise. If it cannot, in that case wee must compound with Violence, that is, doe the same which they doe at Sea in a storme, cast away part of the Wares, to saue the rest. It is very seldome, that those which gouerne disturbed States, are troubled to chuse of two goods the best; but often to picke out of two Euils the least, Good is not iudged to be so, but in comparision of the worse. Therefore an extreme seueritie were not fit for such occasions, and would rather kindle then smother the furie of vnruely people. Wee may then (perhaps) imitate the Sunne, which indeed goes alwaies from East to West; but winding about, sometimes towards the North, sometimes towards the South, lest if he kept still vnder the same line, he should drie vp and burne, what he must but comfort and gently warme. The good subiect ought indeed to haue for his end the publike welfare, and the Iustice whereon it depends: but when the ordinary way cannot bring them to it, hee must berake himselfe to the easiest and most commodious. Hee should vndertake the conseruation of his countrey in vaine, if he were to cast it away by the remedies, wherewith he meaneth to saue it: for affaires and counsels are measured specially by the end. There is, in my opinion, as much as a good subiect may doe in publike.

In priuate, the season affoordeth him many faire occasions of doing well. He must first comfort his king

kinnsfolkes, his friends, his neighbours, and thereafter as the degrees of affection binde him most to euery one; assist and incourage them, aduise them in their businesse, keepe them from being wronged by other men, succour them in their necessities according to his meanes. Let him rise early, and goe to bed as late as he will, the day will neuer be long enough to fulfill all the offices, vnto the which other mens miserie shall call him. Let him lay his hand in any place where he pleaseth, hee shall finde a wound to dresse; this pittifull and miserable time leaueth nothing whole and sound. It is his sisters widdowshood will call him one way, his brothers losse of children another; the robbery done to his friend shall put him on this side, the imprisonment of his kinsman, or the danger of his neighbour on the other: he shall sooner finde a place voyde of aire here then of calamitie. But he shall haue employment enough for his Vertue within his owne house, wherein he may performe the dutie of a good Cittizen. For who is he so happy, that hath not beene touched during this time with a thousand sorts of afflictions? who hath not felt the venomous teeth of detraction? or whom haue not the squinting eyes of enuy looked vpon? or that that the publike robbery hath not hit; and that howsoeuer hath not beene bereaued of his goods by the desolation of the countrey, and sent way naked, as a man escaped from a shipwracke? It is here where one must shew himselfe a man, and make appeare, that Vertue doth not consist in words, but in braue and generous resolutions. It is needfull first for the good Cittizen to beare patiently his afflictions, iudging well

well and religiously of diuine Prouidence, without the which, as you heard, nothing happeneth in this world, acknowledging his misfortune to be his iust share and portion of humane societie: vnto whose common euill he ought to participate, as hee hath done, and should also haue his share of the good if it happened.

Secondly, I desire that this patience should not be settled only in his heart, but euen it should shine on his forehead; as well to beare an honourable testimony vnto Vertue, and shew what she can doe against misfortune; as to be in stead of a faire and cleere mirror, on which his fellow Cittizens compose and dresse their actions, as by an excellent perfect paterne. It is at all times a thing worthy of prayse, to serue his for an example of doing well: but it is a thing very beneficiall and profitable in a time full of trouble and calamitie, to be an example vnto them of patience. As the first happinesse is to auoyd euill; so the second is to beare it constantly. But I will not vndertake here to set forth the reasons which mooue vs to this constancy; that perswade vs, yea that inforce vs to it, if we will continue to be men. That which *Musens* and *Orphens* haue spoke of it before me, is more then sufficient. Neuerthelesse, if all reasons were to be weighed, I should thinke that which remained behind, and which *Orphens* did but point at, should carry it away before all the others. For those which are once fully perswaded, that death is but a passage to a better life, should neuer feare it. Now if death, beyond which reach neither the Empire of Fortune, nor the threats of the Lawes, fright-

teeth them not; what shall the iniuries and threatens of men do, that are but the hands of Fortune, and the instruments of the Lawes? And contrariwise, those which beleue it not, what precepts may one giue them? or what reasons alledge that may comfort them in their calamities? for though you shew them that afflictions befall vs by a common right, by the Law of Nature, and not by the iniury of that supposed Fortune; and that nothing happeneth but by the ordinance of diuine Prouidence; that healeth not the wound they receiue in their hearts, to see that innocency is a subiect of miserie and torment. If you make them see nothing, but that space that is inclosed betweene their birth and their death, as within two bounds; I doe not see why they should forsake the pleasures of the world, to disturbe their life with that harsh and bitter Vertue. I see no reason why man should not be offended with Nature, for making him the most wofull & wretched creature of all those the Sunne beholdeth; and laugh Vertue to scorne, that letteth forth so many toyles and labours without any reward.

Wee haue (saith *Plato*) two great Demons, which put vs forward and backward in our actions; Reward and Punishment. Now I doe not see how wee can finde them in this world, wherein for the most part, the good are afflicted, and the wicked are comforted. Wee must then set our hopes further, and cause them to passe beyond the boueds of this short and wretched life; and know that death is the first of all our true goods, and the beginning of our happinesse & felicitie. Man is not onely mortall

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as one faith, to the end there might be an end for his miserie, and that the good may be praised without enuy, and the wicked blamed without feare; that riches may be despised, as vnprofitable after it: but specially to this end, that the good may be eternally happie, and the wicked unhappie. That is the consolation which doth allay our labours, and feedeth our patience with the hope, or rather assurance of a life eternall, and without bound, that waiteth for vs at our departure from hence. Whereupon would to God wee could meditate every day, every houre, and every moment: wee should finde in this meditation a sufficient comfort to our aduersitie, and a comely moderation in our prosperities. But alas! We keepe backe our thoughts from it as much as wee can; and which is worst, many beleue it not at all, and could wish willingly to be no more after death, lest they should be as they deserue. They doe what they can, to cause their soule to die with their body, and goe and borrow reasons of ancient Phylosophers, to deny and ouerthrow the onely scope, the onely reward, and the last end of Phylosophy. As for me, I thinke they are punished enough with their malicious opinion; that taketh out of their hands, the chiefeest hope that affwageth and seasoneth this tart and bitter life; and could willingly say, they should euen suffer them to be so miserable, since they are willing to be so.

But it seemeth that you haue layd a charge vpon me, to vpbraide them with their error, and condemne them by their owne reasons. For you could

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not prescribe vnto mee vpon any other occasion to finish this discourse, with the recitall of the last words of that good ancient man, but onely thereby to conuict them of their blindnesse by the light of so rare a wisdom. As for you, I know you desire neither prooffe nor explanation of this point; you, I say, that beleue it not only, affirme, and publish it; but euen make it the Preface and conclusion of all your speeches, and of all your actions. So that the discourse of it would bee but vnprofitable, and troublesome to you, without you be accustomed to vse it, as the *Egyptians* did their Sceletos; and that you cannot rise from the table without you heare some talke of the immortallitie of the soule, no more then they of the death of the body. Or perhaps as the memory of this man is very deere vnto you, you desire to renew it with the remembrance of so faire an end. I will rehearse then, as neere as I can, what hee told vs vpon this subiect, the day before God tooke him from hence, as from vnder the ruine of this State.

This goodly ancient man had spent all his life in the Palace, being then threescore and fiftene yeeres old. He had seene many cōmotions in this kingdome that had disturbed the quiet of it: but hee had seene none yet that threatned the ruine and dissipation of the State. The king hauing sent for him from his house of *Celi*, vpon weighty and and important affaires, and which concerned the broyles that haue so much vexed vs since: and hee hauing by the consideration of this businesse for seene the miseries that were like to come vpon vs, conceiued great melancholy thereby; insomuch that this sorrow

ouercomming his health, weakened already by age, hee fell sicke vpon it. During the time of his sicknesse, hee was visited by the most famous men of the Towne; and because I was his neighbour, and that I loued and honoured him much, I went thither often. The day before hee died, a great number of Learned men being about him, and finding himselfe more at quiet then hee was wont to be, many discourses and questions were mooued, specially about the condition of good men, that were called to great Places; which is almost euer wretched, their Vertue being rewarded with Rage and Enuy, for the sweetest Recompences; and Iniuries and Wrongs for the most vsuall. Some one chanced to say, That yet the Religion wee were brought vp in, gaue vs much advantage vpon the Ancients, proposing to vs the remuneration of our Labours in the life to come, and letting vs know, that the best part of vs out-liueth our Body; nay, that euen our Body doth rot, and putrifie, to spring out and be renewed one day in a happier life, wherein Vertue shal receiue the Crowne shee hath deserued. Whether the others, which had no knowledge but by the gloomie light of Nature, could not reach, nor stretch their hopes any further then Death; nor consequently, haue any other comfort but that of this World, which certainly is very small. This good Lord raising his head from the Pillow, and leaning on his Elbow: I did (quoth he) entertaine my selfe some part of the Night with this Subject, and after long musing vpon it, I concluded, That the strongest and most certaine comfort wee can take, is the assurance of a second, and

more happy Life. And though our Faith giueth it vs, and that the Spirit of God hath specially reuealed it vnto vs; yet I doe not beleeuē, the ancient Philosophers haue beene ignorant of it, and that so much Vertue as they had, did want this consolation; vnlesse they haue reiected it, when as Nature with her owne hand hath offered it them. And I thinke, if I could rehearse vnto you all that ran in my minde this Night about it, you would confesse it to bee so. Then framing his countenance, and speech, according as hee was wont to doe, when hee intended to continue a Discourse, wee prepared our selues also with a great silence to heare him, and hee proceeded much after this manner.

Amongst all the things of the World, in the knowledge of whom wee may erre, there is none whose ignorance is more pernicious, and hurtfull, then that of the estate of our Soules, after this frayle and mortall life; for thence is deriued a perplexed anxietie, and miserable vnquietnesse: which is the cause, that men finding nothing happy in this world, and looking for no certaintie after it, thinke they are sent hither as to a fatall Torment, wherein they must liue, and die in griefe and calamitie. They hate Life, and feare Death; and least they should fall into what they feare, they take what they despise. As *Ulysses* did in *Homer*, who to saue himselfe from drowning, embraced a wilde Figge-tree; not for any loue hee bore vnto it, but for feare, that forsaking it, hee should fall into *Charybdis*, which hee saw vnder him. Contrariwise, those which are fully perswaded, that the Soule is here but in Pilgrimage, on the way to a
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more happy place, trifle not away the time, in playning of Thornes and Brambles, that scratch them as they goe by; nor in gathering and making Nose-gayes with the Flowers they finde: but being carryed away with a lively ardour, to finde such a resting place, they rush through, and neglect whatsoever they meete; so much excepted, as is needefull for their Voyage.

Now I will neuer beleue, that this ordinary power of God, which is commonly called Nature, which in all other things hath bene so propitious to men, hath denyed them at any time the knowledge of that which was most necessarie for their good, and to get the perfection of their being. Rather I will thinke, that those which denyed this immortalitie, bee of that number, which the Word of God, pronounced by Saint *Paul*, declareth inexcusable, in regard they had the degrees of things visible, sufficient, and able to reach to the inuisible, if they had not employed them rather to descend, then to ascend. Ambitious people to their owne ruine! which haue taken away force from the discourse, which might haue made them happy, to giue it vnto that which will make them vnhappy. It seemeth vnto me it were enough to confound them, to bring forth against them the common opinion of all the Nations of the World; which, what Age soeuer they liued in, what part of the Earth soeuer they did inhabite, what Manners and Customes soeuer they obserued, haue layd this Beleefe for a foundation of all their Actions, Ciuill Governments, and Societies, That their Soule suruiued their Bodyes, and was not subiect to death.

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Otherwise, why should they haue Deified the most famous men amongst them, and ordayned so many honourable Ceremonies to their Memories? The *Indians* and *Druides* were esteemed the wisest of all the ancient Heathens, which more deeply searched into the Bosome of Nature, and purchased the highest Secrets of Wildome. They had so certaine a knowledge of this Immortalitie, that they ran headlong vnto this corporall Death, that is the entrance thereof, and did chearefully embrace all honourable occasions that could bring them to it.

This Opinion hath wrought diuerse effects in diuerse Nations; but euery one hath had it. And if any may be excepted, which beleeued the contrary; when as they came to frequent and resort vnto others, they held againe the same Opinion. Which sheweth plainly, that this Beleefe is bred with man, and therefore it is naturall, right, and true. For the Vniuersall Nature, that is not corrupted by our particular Vice, doth not put in our minde any other, but sound and pure Opinions. As shee guideth our Appetite, and that of other Creatures, onely to such Meates as are fit to nourish them; so shee doth not incline our Vnderstanding to any thing else, but to comprehend the Truth, and to consent and yeeld vnto it, as to his true Obiect, and Foode; which being represented to it, accommodates it selfe presently, euen as an Image is fitted to the Mould it was first cast vpon. But for as much as those men despise for the most part Popular Iudgements, and thinke Truth dwelleth not amongst the Vulgar, and beleeu rather that Nature hath buried it very deepe in the ground, where

where it must be found with the Diuine Rod of Philosophy, and draw it out with the labour of a great and painefull Meditation ; let vs put backe whole Nations, and bring forth onely such as haue got the glory in all Ages to be the wisest and most learned : *Pythagoras, Solon, Socrates, Plato, Aristotle*, and such a number of others, that to name them all, one had neede to haue as much time, as it is since they liued ; haue not onely left vs a testimonie of their Beleeffe in the memorie of men, but euen deliuered it in writing. Yea, they haue set this Maxime of the Immortalitie of the Soule, as the Center of Philosophie, where met and ended all other Rules, and whatsoeuer else could bee introduced honest and wholesome for the conseruation of Ciuill Life; and specially for that part they haue so much laboured about, which they call the Tranquillitie of the Soule.

If there were any doubt in that matter, yet the testimonie of such men, so well agreeing in it, should haue cleared it, and ought to reduce vnto this Opinion those that esteeme them so much; which ought to suffer themselues to bee ouercome by the authoritie of those great Naturallists, seeing that euen doing so, they better their condition. But industrious to their owne Euill, to make voyde the authoritie of those great men, they say, they regard nothing but Reason, which they will separate from the persons, to the end they may weigh them all pure, and that Truth be not in this Question balanced, or suppressed by the weight of the Name or Fame of any one. Therefore they would binde

this Discourse to Schoole-Rules, and desire wee should prooue by demonstration, what wee would haue them to beleue. They would willingly be led, euen by the Sences, vnto the knowledge of that which is propounded them; or, at least, gather our Conclusions, for that which wee will perswade them, out of the Maximes that are collected from the Sences: Too vniust and partiall in that, and little considering the nature of the matter that is handled. There must bee discoursing, and discussing, to know the things, whose formes are drowned in the matter. Wee must vse the Sences then, and by the meanes of what wee touch, and see, ascend as by degrees, vnto the intelligence of that which is further from vs. But for one to thinke to vnderstand the nature of our Soule in this fashion; it is as much, as not to bee willing to know it: for beeing simple, as shee is, shee must come in all naked into our Vnderstanding, beeing to fill all the place, whatsoeuer shee should bring along with her, should hinder her: Euen the feeling of things sensible, whose sence is very sharpe, is done so suddenly, that wee cannot tell how it is made.

Likewise, of things intelligible, those that are altogether pure, seize vpon our Vnderstanding so speedily, that you can say onely they are, but you are not able to tell how: For they doe not seeke for borrowed Testimonies, to make themselues knowne; they open, and manifest themselues better, then any thing else that would commend them.

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Therefore, the true way how to know the nature of our Soule, is, to rayse her vp above the Body, and draw her backe vnto her selfe; to the end, that by her owne reflection, shee may know her selfe by her selfe. Neuerthelesse, if there bee any so opinionate, that they will not see her, but drowned in the Flesh; and iudge of her Greatnesse by the shadow of her effects, as they doe of the Moone by the shadow of the Earth: yet through this dull and heauie Masse, wherewithall shee is wrapped, shee casteth sparkes, nay flames, so liuely of her Immortalitie, that those which behold her, must needes confesse, eyther they see her, or else they are blinde.

They perceiue, that this Beame of Diuine Nature, wrapped in this little Cloud of Flesh, casteth its Light from one end of the World to the other. After it hath measured that which is limited, it reacheth to the Infinite, comprehends the formes of all things, and transformeth it selfe into them; receiueth Contraries, Fire and Water, Heat and Cold, without alteration or corruption. How then can they suppose any matter in her, that hath such Actions, seeing that all matters is limited and bounded by certaine Dimensions; receiueth nothing bigger then it selfe, is capable but of one onely substantiall forme, and cannot containe at one time contrary things? If it be not materiall, how can it bee mortall? Seeing that Death, by their owne saying, is nothing else but the separation of the matter from the forme. And if, like vnto others, they define it the end of motion;

where shall they finde it in the Soule ? For wee see, that Will, which is her principall part, being free, as they acknowledge it themselues, and hauing consequently in it selfe the Principle of its Motion, who can take it away from her ? Seeing that nothing giueth an end vnto it selfe voluntarily, that which is moued after its owne will, shall euer moue ; and consequently, shall haue no end of Lasting, but onely of Desire, and Intention, which is limited onely by Infinitie.

And as for Vnderstanding, which is the other chiefeft part, or rather Vertue of the Soule ; Doe not wee see it goe out of it selfe, embrace all things, and then come into it selfe againe ; and by this continuall reflection, as by a Circular Motion, testifie that it hath no end ? Which it doth make appeare yet as plainely, by the nature of the Obiects it chuseth its ordinary exercise, and in a manner for its foode and nourishment. For it feedeth and entertaineth its selfe onely with the knowledge of vniuersall things, of Ideaes and species, which Phylosophers deeme vnchangeable and immortall.

The senses which are corporall instruments mingled amongst corruptible matter, stand indeed vpon particular things, and consider euery obiect according to the weake and momentarie qualities of it : but vnderstanding which contemplateth the true Nature and Essence of things, comprehendeth that which is generall and equally diffused in all the particulars and individuals,

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as a firme, permanent, and immutable Being. Now it is needfull that all things which are borne to operate and effect, be proportioned vnto their obiect. In vaine should a workeman labour on a matter harder then his tooles; in vaine should you make things mortall and corruptible, to digest and vnderstand things that are incorruptible and immortall. And what? that insatiate desire of learning, which is naturall to our vnderstanding, doth it not testifie the same? Who hath euer seene, knowne, or learned so much, in whom Science hath not kindled againe, and encreased the desire of knowledge, in stead of quenching and appeasing it? If I had, saith an Ancient, a foote in the graue, yet I would learne still. What meaneth that? It is, that the appetite of our stomacke may be filled, because Nature hath proportioned it to a limited thing, that is the necessarie meate for nourishment: but that of our soule sheweth it selfe vnsatiable in this world, because she hath proportioned it vnto the eternall Truth; which (being hindered by the body) shee cannot enioy freely in this life, hauing nothing else giuen her to gather it but the *Danaides* vessell, that cannot receiue much at once; and yet is pierced in the bottome, with that wretched hole of Forgetfulnesse, through which runneth out most part of that she receiueth.

So that a mans whole life, if you consider exactly the actions of those which governe themselves by true Reason, is nothing else, but a striuing and contention of the Soule: which laboureth as much as she can, to repaire that weake mortalitie of the body, by the participation of eternall things, vnto whose frui-

tion she draweth him as much as she can. She would willingly eternize his life, being not able to performe it by Nature; shee imployeth Art and Industry therein, and procureth him by Glory and Fame, a continuation of life in the memorie of men. And therefore wee see her vsually bent, and turned vpon time to come, preuenting with thoughts the time that shall be after the death of the body, as wee doe here the next day to that we liue in; and providing her selfe of Praise and glory, as of conuenient store for a happie and glorious life, vnto which she aspirerh. It is too easie to iudge, that if our Soule did not foresee certainly her future being, shee would not trouble her selfe with any designs, that aimed further then this corporall life; and would not howsoeuer to obtaine them, venture so freely this temporall life, after which she could expect nothing.

Certainly, those which lost their liues in such occasions (and there hath beene infinite in all ages which haue in a manner sacrificed themselues vpon the Altar of Glory) did in so despising death, giue an excellent testimony of the immortalitie of the Soule. Neither can any one imagine, they haue so shortned their life, to encrease their honour; without they were sure to enioy it after their death: nor that they haue so cheerefully forsaken the pleasures of this world, without they had some good token of the recompence they expected in the other. When the Soule comes to raise her selfe vpon the wings of a generous desire, and she passeth from this darke and cloudie region

gion that compasseth the Earth, vnto that higher, purer, and cleerer, that approacheth vnto heauen; shee doth obserue in her selfe many faire markes of her being, and streakes of her great Workeman, which created her according to his Image; and hath imprinted therein the figure of his Diuine Essence. Which I doe say onely, in regard I learned it from the Oracle of Truth; but say it after them which learned it onely out of the booke of Nature her selfe. For *Plato*, and many before him, and many others, discoursing of the creation of the World, and of his parts, haue sayd indeed, that other creatures were created by the lesser gods; that is, in my opinion, the Angels, as by second causes; which being something remote already from the first being, could not perfectly communicate it vnto them. Because this communication is but a loane of their Vertue, separated and dis-vnited from the first Masse, and consequently somewhat imperfect. But as for the Soule of man, they confesse, God alone created her: and therefore depending without a meane from the perfect Being, she is partaker of his perfection, and is free from corruption in her substance, and consequently from death. And certainly it was very reasonable, and conuenient for that great Architect, that after hee had built this faire peece of worke of the world, worthy to beare the the name of Beautie; seeing hee withdrew himselfe from the sight of his creatures, hee should leaue behind him his Image, as a liuing Statue, to conserue & exact frō those that saw her, the honour & reuerence due vnto that soueraigne Architect and Lord of the Vniuerse.

Now

Now it is needfull, that an Image wrought by a good workeman, should haue some relation vnto all the parts of the subiect it imitateth. Wherein could she imitate the Eternitie of God, but in the immortallitie of her Soule? Seeing she cannot be altogether like; that is, to haue had no beginning: how can she resemble him, but only in hauing no end, that is being immortall? For sithence God made the World with two seuerall parts, the one Intelligible, the other, Sensible; the one Corruptible, the other Incorruptible; there needed a middle peece to knit and gather them together, which should be partaking of the nature of them both. Man by an excellent art hath been made the middle peece; and therefore the perfections of both parts Intelligible and Sensible concur in him. He hath by the meanes of the body the excellentest qualities that are in things Sensible and Corruptible; and by the meanes of the Soule, the excellentest conditions that are in the Incorruptible and Intelligible. And though by this mixture, that which is Celestiall in him is depressed, and euen as kneaded with earth, and weighed downe, nay sunke by the burthen of the flesh; neuerthelesse, he sheweth by a continuall struiuing, and endeaour of his nature, the place of his beginning, his inclination, and the end of his desire; which is bent certainly euermore towards diuine Essence, and to possesse euen from this present life the happinesse we obserue in God. Assuredly, he should neuer desire this diuine Being, and should not aspire to it, if he did not comprehend it; and should neuer comprehend it, if that wherewithall he apprehended it were mortall and perishable.

For

For what proportion should there be from Immortalitie to Mortalitie? Now let vs see a little how much mans Vnderstanding comprehends of it, how much of it his Will desireth; and then any one whatsoeuer hee bee must needes confesse they are immortall.

Let vs consider a little, I say, from this low and thicke darkenesse of the World with our Owles-eyes the light of diuine Nature. Let vs consider the perfections wherewithall shee is endowed, and by the which as by her garments we know her and obserue her. Shall not wee see presently, they are all things which man runneth after naturally, and worketh continually to get them, and hath no pleasure but in the possession and fruition thereof? God is the soueraigne goodnesse: What desireth man? what doth he labour for, but for that which is good? If euer his affections be misled, and apply themselues to euill, they giue vnto it the name good: and protest they seeke it not, but in regard they deeme it to bee good. Take away from a thing the name of good, hee will make no reckoning of it; so well hee knowes himselfe to be borne for that is good. So that whatsoeuer will intice him, must haue it either reall or in appearance.

God is the soueraigne wisedome. Who is the man that desireth not to be held wise, that shunneth not the reputation of a foole? who gouerneth not himselfe with as much prudence as hee can? Who seeketh not for order and disposition in all things,

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that

that reioyceth not in himself when he can find it; that praiseth not, esteemeth, and admireth not those which are plentifully endowed with this wisdom, as approaching neereſt to the excellent end for the which man is borne? God is the ſoueraigne power: What doth man deſire more then authoritie and command? Euery one aſpireth naturally vnto it, and thoſe which can doe it well, are honoured amongſt men as a kinde of Demigods, ſent hither for the conſeruation and direction of the inferiour world. God is the ſoueraigne Truth: What is the vnderſtanding of man bent to, but to Truth? What doth hee delight in? what doth hee yeeld vnto? but to the knowledge of that which is indeed, euen that which is not receiued but vnder the name of Truth. And there is not one ſo ill conditioned in the world, that is not grieued to erre, to bee ignorant, to bee deceiued; and contrariwiſe, that feeleth not pleaſure and contentment by knowledge and learning. And truly we may ſay, that truth is the form of our vnderſtanding, for he doth neither vnderſtand, nor know, but as long as ſhe is in him.

God is all, and all is in God. Man deſireth to bee euery where; if he cannot carrie his body, he carrieth his minde to it. As farre as hee can, embraceth all, and filleth himſelfe with the formes and Ideaes of all things. God is the authour of all, and delighteth in doing all. Man hath no greater pleaſure in this World, then to bring forth many things; and there
is

is nothing delighteth him so much, as that which is produced by him, bee it children, workes, or inuentions. God is euer, and man feareth nothing so much as to end; and desireth nothing so earnestly as to perpetuate his being. Hee seeketh to doe it by the conseruation of his life; being not able to performe it that way, hee endeaouureth to compasse it by the continuation of his posteritie; and iudging that to bee too weake, hee tryeth to doe it by the purchasing of a great and glorious fame. God doth gouerne all things iustly. Man loueth, honoureth, and seeketh for Iustice, as the sole and sure bond of life and ciuill societie. It is wonderfull, how the loue of it is naturall to man; euen those which being corrupted, will not receiue it for themselves, honour it in others. God in his gouernment continueth still in the selfe-same designe; and whatsoever man vndertaketh, hee desireth to bring to passe; hee will not suffer himselfe to bee ouercome by any difficultie or labour. It is strange to see what men endure to execute their enterprises.

God liueth a plentifull, opulent, and pleasant life; Wealth and pleasure are the ordinary wishes of man. God doth contemplate, and admire himselfe: Man considereth himselfe, wondereth at his owne excellencie, valueth himselfe aboue all other creatures, and all his studie ay meth to trimme and honour himselfe, and make that appeare which is excellent in him. Briefely you can imagine nothing in that great and

so not.
 ſoueraigne Creator, whereof you not do perceiue
 man to bee ſtrangely deſirous, and all moti-
 ons bent to get it, and vnite and conſorme him-
 ſelfe as much as hee can, to that eldeſt and in-
 comprehenſible Diuine Eſſence. Which cauſed
 the Auncient *Zoroaſter* to crie out in amaze-
 ment,

O mortall man, thy boldneſſe is extreame.

As beeing not able to comprehend that in
 this low and mortall World, amongſt Filth and
 Durt; there could bee found ſo ſtrong a na-
 ture, that ſhould rayſe her ſelfe about the Hea-
 uens, and by the knowledge of ſo many things,
 and imitation of diuine actions; ſhould almoſt
 Deifie her ſelfe in this life. But hee ſhould haue
 learned of an ancients then hee, that that which
 is ſo wonderfull in man, is not a thing that comes
 from Earth or this low or corruptible place. It
 is a Diuine Eſſence euen as baniſhed and ex-
 led for a time from Heauen, her true place of
 abode, which wandereth and erreth here in our
 body, endeauoureth her ſelfe continually to reach to
 her owne and true dwelling, and enter into celeſtiall
 and happy Habitation, vnto the which the nee-
 rer ſhee comes, ſo much the more diuine doth
 ſhe appeare.

Why ſhould you thinke, I pray you, that in
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the latter dayes of our Life, in that agonie and wrestling betweene the Soule and the Body, our Minde hath more Strength and Vertue, disposeth of all things more wisely, and holyly, fore-seeth more certainly Time to come, fore-telleth, and prophecyeth it; but onely for that hee beginneth to approach vnto his Off-spring, ioyneth himselfe againe with that immortall Being, and participate of Eternall Life? Doe not you obserue, that Stones falling from high, the neerer they come vnto the Earth, the greater speede they make downe? Fire contrariwise that ascendeth vp towards Heauen, the higher it is, the more it hasteneth to flye; because euerie thing naturally, the neerer it feeleth it selfe vnto its rest, and that which it desireth, the more it striveth to come at it. Euen so our Soule, being iust vpon the point to enter againe into her owne Sphere, and reioyne her selfe vnto that Supreme Diuine Nature, sheweth her selfe more vigorous and actiue, and doubleth her Vertue. Now, who shall make any doubt, but that is immortal, which is so Diuine, and tendeth perpetually vnto the Originall of Diuine being? Therefore the Immortalitie of the Soule shineth in all her Actions.

But though nothing else should beare testimonie vnto it, Diuine Prouidence would shew it plainely: For seeing there is Prouidence (whereof I belecue, that those which haue Eyes, though

they had neyther Wit, nor Vnderstanding, cannot doubt) there must needes be Iustice in the World; if there be Iustice, the Good must be rewarded, and the Wicked punished. They are not euer so in this Life: where wee see often, Good men liue in Pouertie, and die in Trouble; and contrariwise, the Wicked liue in pleasure, and die at quiet. Soules must needes then liue after the Body, to receiue the Reward or Punishment for their good or bad Actions. The Wicked desire to smother by reasoning, the feeling which Man hath of the Immortalitie of his Soule; but they cannot indeede. It is a Beame of Light, which Nature hath kindled in our heart, that is in stead of a Guide vnto Vertue, to direct her amidst this Mortall Darknesse; and of a Furie-like Torch vnto Wickednesse, to anticipate her deserued Torments. Wee Christians are truely in this specially farre happier then the Heathen; That God hath not contented himselfe with that which wee could learne of the Immortalitie of our Soules, by the common Booke of Nature, and by the helpe of our weake Reason: but would himselfe confirme the Testimonie of it vnto vs by his owne Word, and kindle into a cleare and full Light, the first Sparke of this Naturall Hope. O Diuine Goodnesse! which presented Truth vnto others, as veyled and couered; but brought it downe from Heauen all naked for vs, and powred it into our Mindes by the meanes of thy holy Word. Blessed and admirable
Word,

Word, which affoordeth vs in a moment all the best and fairest of that, which in so many yeeres Labours could not be gathered in the Mindes of the most Learned Philosophers. Perfect Science, which leaueth no manner of Doubt after her Precepts ! Excellent Discipline, whose Rules are all Principles, which perswade themselues. Wee learne from her, That our Soules are created, and produced by thy hands, and infused into our Bodyes, to conduct and gouerne them : That wee are placed heere, as in a Magnificent Temple, to contemplate therein thy Omnipotencie, Worship, thy infinite Goodnesse, hearken to thy sacred Will, and obey it : That this Life is but the Apprenticeship of our Soules, which after the Time, and Labours that are prescribed vnto them, shall be relieved from their Watching, set at Libertie, and restored to Eternall Rest; which will affoord them wherewithall to satisfie that desire of Diuine being, whereof they haue cast forth the first Sparkes, through this heauie and cumbersome Flesh. From her wee learne furthermore, that after this Life, our Soules doe not onely finde another more happy, but euen our Bodyes rotting heere, as Seede in the Ground, shall spring into a new Fruit, and shall be raysed vnto an Estate of Glorie and Perfection.

Therefore Diuinitie descending from Heauen, mingled her selfe againe with Flesh, to mould and kneade againe our Humanitie, disfigured
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and defaced by Sinne ; ioyned her selfe to vs, that shee might draw vs. to her ; humbled her selfe, to exalt vs ; quickned her Humanitie after death, to make vs liue in the hope of that glorious Resurrection, whereof shee was pleased to bee the First Fruites ; and by the which wee shall bee brought into the Inheritance of Glorie, receiuing in Body and Soule the incomprehensible Splendour of Eternall Light. But the passage to arriue thereunto, is Death : Desirable Death, seeing it makes vs change Liues with so much profit. Death, not Death, seeing it is the beginning of true Life ; and that wee are in this Body onely, as the Chicken in the Shell, which must bee broken, ere it can be hatched ; or like the Child in his Mothers Wombe, which must bee left ere wee can see the Day. Let vs suffer them to feare it, who thinke, that all perisheth with the Body ; or them, which expect after it, the punishment of their Wickednesse. And seeing wee haue so many Testimonies, and so certaine Tokens of our future Life, and being sure, that dying here in the feare of God, in the Faith of his beloued Sonne, and trust in his Goodnesse, wee shall liue againe aboue, and enter into Glorie with him, in the Throne of his Diuine Maiestie : Let vs passe chearefully, and lay downe the Burthen that hindereth and stayeth vs, as wee would doe prophane Garments at the entrance of a holy Temple.

As

As for mee, my Friends, I feele my selfe almost in the Harbour, with a great comfort of my Afflictions past; and immediately, for the Felicitie I expect. I haue floated in the World, in great and dangerous Stormes: They tossed my Soule, but they could not (thanks bee to God) ouerthrow it. I know very well, that the Condition of Humane Infirmitie hath put mee backe, as shee doth all others, from the perfection God requireth in vs: but howsoeuer, it neuer made mee loose the certaine and constant desire to aduance his Honour, and Glory, nor abate any thing of the good affection a good Subiect oweth vnto his Country. My Conscience beareth mee this Witnesse, and this Witnesse makes Death sweete and pleasant vnto mee. I could wish, euen at the last Gaspe, I might doe the Publicke some Seruice: but hauing no other meanes for it, I will returne vnto you, which are my best Friendes, and its too; and for the last Office I can doe vnto this so holy Friendship, I will coniure you, that since you remayne heere, to shut vp the end of a most Wretched Age; you settle your Mindes, by braue and constant Resolutions, to withstand vndauntedly the Violence of the Tempest that threateneth this State, and your particular Fortunes: For all the Ages past, haue seene fewe Miseries, and Calamities, but that you are like to see in your dayes.

Y

The

The inside, the outside of the kingdome great and small are like vnto mad men, bent to its ruine and desolation. You shall bee amazed one of these dayes, when as you shall see the Lawes ouerthrowne, the Government altered, all put into confusion: those that shall haue the Gouvernement, beare the intent to loose both themselves, and their owne Countrey; and good men shall not bee suffered to open their Mouth, and giue good and wholesome Counsell.

Remember then you are men, and true hearted subiects vnto this crowne. Let not your courage run away from you with your good Fortune. Stand fast vpon Right and Reason, and if the Waues and Billowes must carry you away, let them ouerwhelme you with the Rudder in your hand still. Behold the time, that you must present your brest against Fortune for the defence of the State, and couer your countries body with your owne. Certainly this ruine cannot bee auoyded without a great and generous courage, of such as shall oppose themselves against it, which all good men in my opinion are bound to doe. Neuerthelesse, you must qualifie by Prudence what an obstinate austeritie would but exasperate, and make worse; and follow Destinie. without forsaking Vertue. Doing well, yon shall runne into great hazards, and shall suffer many iniuries: but what can there happen so strange and horrible, that the
hope

hope of the soueraigne good, wherein I shall preuent you doth uot alwage?

There is, well-neere the same words that were vttered vnto vs by that great and wise Personage. I rehearsed them vnto you against my Will, knowing full well that the weakenesse of my Memorie, and harshnesse of my Tongue, would loose much of the weight of his Reasons, and of the grace of his Discourse. But if you had heard him himselfe, with his sweete and pleasing fashion, hee had kindled in your soules so liuely and ardent a desire of eternall felicitie, that there is no affliction in the world, the sense whereof hee had not taken away from you.

There *Linus* ended his speech, and I being heartened and cheered vp, sayd; Certainly this was a very fine Discourse, seeing that you, who in all other things giue mee such satisfaction, seemed vnto mee in the recitall of this to goe beyond your selfe. I beleue the Idea and remembrance of that great personage, that is yet fresh and present in your Memorie, for the honour and loue you bore vnto him, quickned your tongue, and inspired into you some thing more then humane. Would to God this speech might continue as long as our miseries; I am sure I should haue my Eares full of such Discourses, and my Minde free from
Sor-

Sorrowes, I sweare vnto you, that since the time this Calamitie fell vpon vs, I found nothing that made this Life more tolerable vnto mee, then what I heard from you three these three last dayes, but specially to day.

It is reported, That *Ptolomæus* was forced to forbid *Egesias* the *Cyrenian* to discourse any more in publick of the Immortalitie of the Soule, because the most part of those which heard him, hastened their death with their owne hands. That makes mee belecue, hee was ill acquainted with the Subiect hee handled. For I belecue, there is nothing in the World giueth vs more courage, to endure patiently our Miseries, then the Reasons I learned euen now from you; which in few wordes represented vnto vs, what is the cause and the end of our Afflictions, and what recompence our Patience findeth, when wee can perseuer in it vnto the end. Wherefore I could wish, for the comfort of my poore distressed Countrey, contrarie to that which was done to *Egesias*, you should bee constrayned all three to continue in publicke such a Discourse. But for as much as it is a thing I cannot hope for, I am resolu'd to preserue carefully in my Memorie all that I learned from you about it; and at my first leysure (if our fortunate Studyes can get any) set it downe in Writing, to leaue it vnto Posteritie, for to instruct in like occasions those that shall come after vs; and let them know, that

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that in a most corrupted Age, and amongst
men strangely depriued of all Naturall Affecti-
on, wee haue liued with a great compassi-
on of the publicke Miseric, and yet
with a farre greater desire to
bee able to helpe
it.

FINIS.
